WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, MAY 5, 1829. [HASTINGS & TRACY, PRINTERS.] No 18.

RELIGIOUS SELECTIONS.

THE SABBATH.

Extracts from a Sermon delivered at the opening of the Synod of Geneva, Sept. 2, 1828; by Rev. HENRY P. STRONG, pastor of the church in Phelps, N. Y.

"Man, by nature, is alienated from the love of God, and so prone to forget his Maker, that the most powerful means, regularly operating, are scarcely sufficient to impress any just views of God and divine things upon his mind. This world engrosses his affections, and controls his thoughts so uniformly and so strongly, that we have every reason to suppose, he would entirely forget his accountableness, were there not some frequently recurring check. This check is found in the Sabbath. When man is going on in the full career of worldly expectation, until every thought and every feeling is chained to sense, the Sabbath breaks in upon him, recals him from his earthly pursuits, and constrains him to feel his accountableness. It is the voice of God upon the sinner's conscience, awakening him from his earthly dream, to contemplate his probationary state, and the means by which it may issue in his everlasting salvation. The Sabbath, in its appropriate use, does more to call the attention of mankind to their prospects for eternity, than the mercies and judgments of God combined. The man who is not roused to consideration, by the weekly suspension of business, and pleasure, and the services of the sanctuary, may be considered as hopelessly removed from that interest in his salvation, which is the first step towards its attainment. He has a heart rendered so insensible to the objects of faith, by a long and intimate alliance with earthly objects, that motives cannot move it. Thus the Sabbath exerts a powerful influence, to bring the soul to a consideration of those great truths, which relate to its immortality. As man is a rational being, his moral powers are brought into action, by an acquaintance with the truth. The Sabbath brings to his consideration, God in his original character, as a perfectly holy being, whose feelings are infinitely opposed to sin, and who must treat it as it deserves. It exhibits him as the righteous governor of the world, exercising an influence which controls and guides the mightiest movements of his empire, while at the same time, it pervades and governs the minutest objects of his creation. It shows man his own character, and teaches him that he is a rebel against God; exposed to his everlasting displeasure. But it does not leave him there. It informs him of the plan of mercy, by Jesus Christ, and unfolds in all its bearings this wonderful plan of God, reconciling the world to himself. It discloses the state of probation; the offer of mercy; the invitations, commands, promises, and threatenings of the gospel, and thus rears up around the soul, an array of motives, more imposing, than could be brought to bear on it from any other source. It makes a full developement of the depravity of our nature, the settled hostility of our hearts to the terms of salvation, and the agency of the Holy Spirit, in subduing them to the obedience of the gospel. Through the instrumentality of these truths, the soul is reconciled to God; brought to discover the infinite glory and excellence of his character, as it is exhibited in the person of Christ; tastes the rich enjoyment of his love from day to day, and surveys its future prospects with an elevation of feeling, and a triumph of hope, which nothing else can impart. He finds in the truths which the Sabbath brings to his heart, an antidote to the miseries of life. It mingles sweetness in every bitter cup. It bears him onward toward eternity, while at every nearer approach, the Sabbath chases away the darkness, and throws upon his future home a clear and cloudless light. And when he is standing upon the side of the grave, he can look back upon the world, with all its endearments, and bid them a cheerful farewell. Forward is the judgment, where he must render an account; meet the scrutiny of God's omniscient eye; receive a sentence, which seals his everlasting doom. Yet he can triumph. Who can triumph in an hour like this? The man upon whom the Sabbath never shone, cannot do it. The despiser of the Sabbath cannot do it. He, whose soul has received the impress of the Sabbath, and he only, can wake the song of triumph, as earth fades from his eye, and eternity opens unto him."

"As a friend to man, I would guard the Sabbath; for it contains the elements of his earthly good. As a friend of my country, I would guard the Sabbath; for it surrounds her institutions with the only effectual safeguard, and furnishes the only means of permanence and prosperity. As a Christian, I would guard the Sabbath; for it is the only thing which raises us above the heathen, in our present character, or our future hopes. It is the only thing which breaks in upon the ever growing spirit of worldliness, and calls the soul to a consideration of its immortal interests. It is the only thing which awakens repentance towards God, and faith in our Lord Jesus Christ. It gives the only support to a life of holiness, the only light which shines upon the future invisible realities of our immortal existence. As a man, a friend to my country, and a Christian, I hail with joy the spirit which is beginning to awake, to the rescue of the Sabbath from lawless profanation."

"Let every well wisher to his fellow men, rouse himself to the work of reformation. His country needs it. His fellow men need it. Let every one that understands the value of the soul, put his heart and his hand to the work, and feel that it is the business of his life. Let him cultivate a deep sense of the sacredness of the day, and by his instructions and example, command his children and his household after him, to keep the Sabbath of the Lord. Let him cast his whole influence into the scale on which turns the dearest interests of time and eternity. Let the Sabbath be profaned a few more years, as it has been, and there will scarcely be a privilege in our possession, worth preserving. That stupendous work on whose line we are assembled, and which might prove so rich a blessing to our state, now bears on its bosom, and pours upon the land, a tide of moral pollution, which more than destroys its usefulness. Let every friend of man, of his country, and of God, put his hand to the work, and never withdraw it, till all these violations of God's holy day shall cease, and the Sabbath exert its proper influence upon our country, our present and eternal welfare. Then God, even our God, will bless us. No more will the blight or the mildew destroy the hope of the husbandman. No more will pauperism and vice tax and oppress the industrious. The drunkard will no more reel thro' our streets. The voice of profaneness shall no more be heard in our land. This world will again bloom with the charms of Eden. God shall be honoured, and sinners saved."

BIBLE IN SOUTH-AMERICA.

Extracts from the address of the Committee of the Young Men's Bible Association of Philadelphia:—

For the purpose of showing the necessity of such an association, and that its object, with divine assistance, can be accomplished, the committee submit the following brief statements respecting South-America.

Colombia.—The state of things here is continually changing; old landmarks are constantly removing, and new amalgamations taking place. It contains a population of about three millions, who, it is hoped, will learn from experience, the necessity of toleration. Judging from the reputed liberality of Bolivar, and his influence in this state, it is presumed that no serious difficulty exists to the circulation of the scriptures. In a neighbouring state, Peru, closely connected by political ties with this, the agent of the British and Foreign Bible Society has circulated many bibles and testaments.

Peru contains about 1,200,000 inhabitants. The government of this country is yet very much unsettled. The revolutionary storm has not as yet completely subsided. For this country much can be done. A system of education has been here commenced, and pursued with as much success as can at present be expected. In a central school of friars in Lima, of the order of St. Dominick, the new testament is used as a class book. By a decree of Bolivar, a large college of Spanish friars has been converted into a school, and its ample funds applied to this object. A Lancasterian school has been established in the principal cities of all the provinces in Peru, from which masters are to be sent into all the towns and hamlets of the respective provinces. Besides this, several young men have been sent to England to procure an education, that will enable them on their return, to fill important stations in this great work of illumination.

Brazil is a Portuguese settlement, containing about 2,500,000 inhabitants. Owing to the influence of the British government with Portugal, Brazil is more tolerant than it might otherwise have been. In Rio Janeiro there is an English church, but its erection was a subject of treaty. And although there are 1000 English inhabitants in that city, it is not uncommon for the minister to preach to an audience of 10 or 15 persons. The British and Foreign Bible Society has an agent there, who sells many bibles. This being the case, no reason can be shown why they cannot be introduced from the United States. If they are, however, much circumspection must be used, as Don Pedro is for excluding every ray of light that would show his subjects their situation.

Buenos-Ayres, now the United Provinces of La Plata, owing probably to intercourse with foreigners, is the most intelligent and tolerant government of the South. It contains 1,500,000 inhabitants. There are three protestant ministers at Buenos Ayres, and one at the distance of 15 or 20 miles. There is now an episcopal, and our American missionaries have in train the erection of a presbyterian church. A theoretic toleration now exists there, which will show itself in all its bearings, when the force of prejudice is a little more allayed. With due caution, the scriptures can be distributed to almost any amount; and there exists at present a great desire to receive them. There are many strong advocates of universal toleration, both among ecclesiastics and others, and in the legislature of this state. The catholic faith is on the wane; but few now devote themselves to the priesthood, as the revolution has opened paths more tempting to youthful ambition, than the cowl or the mitre.

Chili contains about 1,300,000 inhabitants. About this country we have not been able to collect much definite information. The government of this country has declared itself openly in favour of education. The British system was introduced in 1821, since which time many changes have taken place favourable to religious toleration. The new testament was easily introduced into schools by the agent of the Bible Society; and printed sheets of extracts from the scriptures were generally used as lessons. Notwithstanding these favourable indications, Chili may be considered the strong hold of Catholicism on the Pacific. It contains 10,000 monks and nuns; the one-third of the landed property belongs to the church; besides which the church loans 10,000,000 of dollars at 5 per cent. per annum.

About the more southern part of the continent but little is known, as it is principally inhabited by savage and warlike Indians. And although humanity may cause us to mourn over their situation, there exists at present very little hope of sending them the bible.

Mexico, with its 10,000,000 inhabitants, although not properly a South-American country, may with propriety be embraced in this enumeration. Although not south of the isthmus, its characteristics are those of the nations that are. On Mexico it is unnecessary to dwell, as nothing but prudence is needed to give every desirable circulation to the bible.

Here then are 20,000,000 of inhabitants, exclusive of Indians, possessing the bible in about the ratio of one copy to 400 families. If the bible is the only light kindled in our world, to direct men to happiness and heaven, oh! how many from South-America, during a single generation, pass into the world of spirits, on whose eyes it has never shone.

And what is doing to send these twenty millions the *bread of life?* The question can be easily answered. The British and Foreign Bible Society has *two* agents at present in South-America, a Mr. Thompson, and a Mr. Matthews. That Society distributes some thousands of bibles and testaments annually; but it is presumed they are not sufficient to supply more than one-sixth of the increase of families. The American and Philadelphia Bible Societies do something in the way of distribution; but in comparison with what need, and must be done, these efforts deserve not even this passing notice.

ADDRESS OF THE SOUL TO THE BODY, ON THEIR SEPARATION AT DEATH.

Body, farewell! Go, take thy long, long sleep in thy kindred earth! Thou hast done me many and great services. Through thy eyes, I beheld the glories of creation; of the heavens above, which proclaim the glory of their Maker; and of the earth, whose beauty in all the diversified scenery of land and water, hill and dale, with all the endless variety of creatures, animate and inanimate, show forth the wisdom, power and goodness of the Lord. By them I was enabled to read the word of God, the great charter of our salvation. Through them, mind communicated with mind, in griefs and joys, without the intervention of words.

Through thy ears, I have been delighted with the harmony of sounds, the melody of the human voice, and the sweet notes of the woodland songsters. By thee, I heard the joyful tidings of salvation by a crucified Saviour, and enjoyed the society of christian and other friends.

By my union with thee, I have been regaled with the fragrance of the rose and the violet.

By thy tongue, which was thy glory, I have been enabled to communicate my thoughts to my fellow men, and to shew forth the praises of the Most High.

Through thy means, I have transported myself from place to place, and thereby multiplied the enjoyments of social life.

Whilst I acknowledge my obligations to thee, I must, at parting, remind thee of the injuries I have sustained by thy means. Thy eyes, which were given for the glory of God and thy comfort and enjoyment, have been an inlet to much evil. What crowds of temptations have assailed me through thy neglect in not keeping a strict watch at this principal gate. How often hast thou overlooked the handy work of Jehovah, or gazed on the wonders of creation, unconscious of Him who gave the sun to rule the day, and the moon and stars to rule the night. How often hast thou gone after forbidden objects, and thereby brought guilt and darkness upon me.

Thy ears, which should have been enlightened only with truth, have often listened to the voice of the flatterer, and to the whisper of the slanderer.

Thy tongue, which should have been guided by the law of love, has been often like the piercing of a sword; thy speech has often been destitute of christian simplicity, and out of thy mouth hath come forth blessing and cursing.

How much of my precious time has been occupied in sleep, and in providing for thy wants; how importunate hast thou been for the indulgence of thy animal cravings These have too often unfitted me for higher and nobler exercises.

Thankful indeed would I be, that by thy pain and sickness, I have been taught patience and resignation to the will of God, and a daily sense of my absolute dependence on him for every thing.

We have travelled together for more than three score and ten years; our union has been close and intimate; goodness and mercy have followed us all the way. Yet I cannot help feeling much at the thought of parting; but the prospect of being again united when the voice of the archangel and the trump of God shall awake the dead, cheers me. Then shall we meet in far different circumstances. Thou wilt soon be committed to the dust, a mass of corruption—then shalt thou be raised in incorruption; now in dishonour—then in glory; now in weakness—then in power; now a natural body—then a spiritual body, like to the glorified body of the adorable Saviour.

How glorious the change! No more sin, nor sickness, nor sorrow; no more consumption of time in sleep, for there shall be no night there; nor in providing for thy wants; for the Lamb, who is in the midst of the throne, shall lead us to living fountains of water, and God shall wipe away all tears from our eyes.

A WAY TO BUILD CHURCHES.

The following facts occurred in one of the frontier settlements of the state of New-York; and were communicated, for the *Pastor's Journal*, by a missionary who had received their confirmation from the individual referred to in the story:—

"In one of those new settlements on our frontiers, so often destitute, not only of the stated means of grace, but of a place for public worship, a few pious individuals, with their families, were accustomed to assemble on the Sabbath, in the most commodious room that could be obtained in a private house, and there read the word of God, and unite in singing his praises, and in prayer. As these meetings continued, their numbers so increased that they had no room which could contain them. They now felt their need of a place for public worship; but, like most new settlers, they were too poor to do much to accomplish the object. In their extremity they went to God for direction and assistance; and as a certain result of humble and importunate prayer, they resolved to make a strong effort themselves. A subscription was opened, and although each subscribed to the full extent of his ability, alas! the whole did not equal the one-fourth of the amount required. One alternative only remained, and that appeared hopeless. In the centre of the town, was a man of wealth and influence, by whose assistance that object might be accomplished, and not without it. But he was a man of the world. They again went to God in prayer, and rose from their knees to appoint a committee to call on the gentleman, and request his assistance, while the remainder still continued to beseech God to aid them with his presence and blessing. The committee immediately attended to the duties of their appointment. The gentleman received them courteously, and inquired their business. They answered, "We want to build a place of public worship." "Then why do you not build one?" "We are not able." "Have you made any efforts?" "Yes, we have opened a subscription, and find we cannot raise one fourth as much as the expense." "Let me see your subscription." He took it, and running his eyes over it, inquired, "Will you give all you have subscribed?" They answered, they would. "Then give me your subscription list, and I will build you a church." He forthwith selected a suitable spot on his own land, collected the stone, and the timber, and the boards and shingles, and deposited them near the building spot.

"All things being now ready, the time drew near for laying the foundation; and all eyes were turned to the benevolent donor, to lay the corner stone. The day arrived; the whole neighbourhood were assembled to witness the ceremony, and in solemn prayerful silence encircled the spot. The gentleman descended to the stone; but, as he lifted the hammer to perform the office, a thought, sharper than a barbed dart, pierced his bosom! "What am I doing? Laying the corner stone of a church for the worship of *that* God whom *I* never worshipped! Here will the gospel of Jesus Christ be preached. Here the voice of prayer, and of praise and thanksgiving, will ascend to God; and here will souls be born to immortal life and glory; while I *have neither lot nor portion in this matter!*" Having with great agitation performed the ceremony, he withdrew from the crowd, a "*stricken deer*," and enjoyed not a moment's peace nor rest, till the great Physician passing by, gently withdrew the dart, healed all his wounds, and bade him live! It scarcely need be added, that the building was speedily erected and finished; and that he became a pillar in that spiritual church, of which Jesus Christ is the chief corner stone."

From the American Pastor's Journal.

"LET THY WIDOWS TRUST IN ME."

[From the widow of a deceased Missionary in Missouri.]

The Rev. CHARLES S. ROBINSON was the first missionary of the late United Domestic Missionary Society, in Missouri; and when that society was merged in the A. H. M. Society, he was continued in the employment of the latter until the close of his earthly labours. It is not too much to say that he was one of the most devoted and self-denying men we have ever known. Though his constitution was feeble, he endured with great patience and perseverance the trials and privations of the missionary service, in a frontier station, and was faithful unto death. The savour of his piety will long bless the rising churches of that state, and we pray that his spirit may be imbibed by the servants of Christ who have entered into his labours. He died in St. Charles, Missouri, September, 1828. The following touching communication is from his bereaved widow, dated St. Charles, Feb. 18, 1829, to the corresponding secretary of the A. H. M. Society:—

Respected Sir—You will pardon my negligence in not acknowledging before this, the receipt of your letter of Aug. 28, 1828. It was duly received and perused by your late missionary, my dear husband. Tears of gratitude flowed down his hollow cheeks while reading it. He then said to me, you are not left entirely destitute; may the Lord reward our benefactors. I never saw him so much affected. The A. H. M. Society lay near his heart, and many prayers he offered up at a throne of grace for its prosperity.

The cause of my not calling upon the society before this, for the —— dollars due, was, that as I was not in immediate want of it, I thought it would be safer in the Lord's treasury than with me. I live in a log cabin, with a log chimney to it, which is always liable to take fire; and were it in my possession, perhaps it would give me some uneasiness; whereas I have none at present, knowing that it is safe. I shall not probably be in absolute need of it before next summer. I disposed of nearly $100 worth of books. This has enabled me to procure necessaries and defray expenses.

I am in feeble health; but have been able to teach my own children, together with a few of my neighbour's children, for the last four or five months. This saves something, and brings in a little. So you see we are provided for. We have been cast upon the care of One who I know will *care for us.* I shall not distrust Him; he has said, "*Let thy widows trust in me.*" The daily prayer of my blessed husband was, that our spiritual and temporal wants should be supplied. So far his prayer has been answered, in regard to temporals. O that a prayer hearing God would grant us a supply of spiritual wants. You have probably, before this, heard of the happy, peaceful death of that dear servant of God. I may truly say of him,

"The gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaim'd so long,
Was his support in death."

I never saw so much resignation to the divine will, so much peace and composure of mind, as was manifest in him to the last moment of his valuable life. Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them. Yes, he rests from his labour, and is enjoying a rich reward.

I feel much interested for the A. H. M. Society. May the Lord bless, succeed, and reward you, for your benevolent exertions to spread the gospel. May you have a single eye to the glory and honour of God in all your doings. You are engaged in a great work; may Jesus, the master whom I trust you serve, smile upon it.

I thank you, kind sir, for sending the "*Home Missionary.*" I derive much satisfaction from reading it. I love to hear of the labours and success of the dear missionaries. Oh, that they may be faithful unto death, that they may receive a crown of life.

Will your society accept of my unfeigned thanks for all the favours they have conferred; particularly the last, as it was unexpected. Be assured, kind friends, they are received with a heart glowing with gratitude, by your needy sister. Although my brother-in-law supplies us with food, he is destitute of money, and being in advanced life, he makes none; so that were it not for your benevolence, I should feel poor indeed. May the God of the widow abundantly reward you.

When your committee again meet, will you jointly offer up one supplicating petition for your unworthy friend, the heart-broken, bereaved widow and children of your late missionary.

Begging the blessings of Almighty God to rest upon you, I subscribe myself your unworthy, though grateful recipient,

JANE A. ROBINSON.

SELF-DENIAL.

Extract from Rev. Mr. Bacon's sermon, published in the National Preacher:—

"The young Christian ought to learn the discipline of self-denial. If any man will come after me, says Christ, let him deny himself, and take up his cross and follow me. The denial of self—the renunciation of selfish pursuits—the sacrifice of selfish gratifications—is, throughout the word of God, one of the most obvious traits of christian character. And yet this trait of character is but little insisted on, and still less exhibited in the conduct of those who bear the christian name. The professors of christianity in our day are at ease in Zion; they dwell in ceiled houses; they stretch themselves upon their couches, and eat the lambs out of the flock; they chaunt to the sound of the viol; they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Look round on the majority of those who call themselves the followers of Christ, and see how much their religion costs them. Habitual self-denial for the cause of the Redeemer—the daily bearing of the cross—there is nothing like it in their creed or in their thoughts. What superfluity do they retrench, that they may have something for the work of God? What luxury do they forego? Who is it that is apparelled more gaily than they or their children? Whose entertainments, whose sacrifices on the altar of passion and to the pride of life, are more applauded, more luxurious, more costly than theirs? Who more eager in the pursuit of wealth than they? In short, who is more conformed to the world, in its reputable pleasures, in its pride, in its pursuits? And all the while from the four winds there comes into their ears, the cry of misery to be relieved, the cry of ignorance to be instructed, the cry of sin to be removed by the application of the gospel, and the shouts of the armies of Immanuel our king to the victory. Yet, to aid these triumphs of the cross, to heal the diseases and relieve the miseries of a wicked world, they bestow nothing but the crumbs that fall from their table—nothing but that which they cannot respectably appropriate to themselves or their children."

NEGRO CONVERTS AT LUCEA.

The journal of a missionary, in the service of the English General Baptist Missionary Society, records the following conversation, held with a female negro slave at *Lucea*. The prominent essential marks of the work of the Holy Spirit are the same in all nations; the only difference is that each "speaks in its *own tongue* the wonderful works of God:"—

"To-day had an interesting meeting in the country among the settlers. After service, I catechised a few children, who generally meet me for the purpose every month. This being done, I got most of my negro hearers around the table, and asked them all some plain and easy questions for their further instruction. Many of these seemed seriously impressed, and desirous of living to God. The conversation I had with an old black woman deserves particular attention. On my requesting to know whether she was a sinner, she replied—"Massa, my heart grow so big with badness, till me no know what to do."

"What makes you feel so?"

"When passun come, me curse my pickaninny;* me curse de fowl; and dis trouble me much."

"What do you do when you feel trouble in your heart?"

"Me pray to Massa Jesus, to clear my mind from all this badness."

"What do you say, when you pray?"

"Me pray for Massa Jesus to forgive me cursing pickaninny, for cursing fowl, and other bad things which me do."

"Is it for your own goodness, your own good word and deed, that you pray him to forgive you?"

"No; me done badness; him do all good for me."

"What did he do for you?"

"Him died upon de cross for me, and shed him blood."

"Will Jesus pardon you?"

"I hope so, massa."

While this poor woman was giving these answers, several of the coloured people who listened to our conversation, were deeply affected, and wept much. In some others it created a pleasant smile. Several persons in the neighbourhood of this place (Ginger-Hill) have become inquirers; and from their serious deportment and regular attendance on the means of instruction, I hope they are devoted to Jesus." * Child.

INDULGENCE TO SLAVES—GEN. XV, 2.

When the Easterns have no male issue, they frequently marry their daughters to their slaves; as in 1 Chron. ii, 34, 35, "Now Shesham had no sons, but daughters; and Shesham had a servant, an Egyptian, whose name was Jurha; and Shesham gave his daughter to Jurha his servant to wife." The rich people of Barbary, when they have no children, are known to purchase young slaves, to educate them in their own faith, and sometimes to adopt them for their own children. European relations would doubtless charge such conduct with cruelty and injustice; but the people of the east entertained different ideas. *One born in my house is mine heir.* Probably Abraham alluded to one of his home-born slaves, though he had brother's children, if not a brother, in Mesopotamia.—Gen. xxii, 20, 24.

Maillet speaks of the rising of slaves at times to the highest posts of state. He says, there was an eunuch at Cairo, when he resided there, who had made three Beys or Princes of that country from among his slaves; and he speaks of another Bey, who had at one time five or six of his slaves, Beys like himself. Thevenot informs us, that the greatest men of the Ottoman empire are well known to have been originally slaves, brought up in the seraglio; and it appears from Monsieur D'Herbelot, that the Mameluke Kings of Egypt themselves were originally slaves. Hence the advancement of Joseph to be viceroy of Egypt, and Daniel, another Hebrew slave, to be chief minister of state in Babylon, correspond with the modern usages of the east.—*Harmer.*

ENOUGH TO DO EVERY WHERE.

It is not a very uncommon thing to hear persons lamenting the want of opportunity for usefulness; but no one who is willing to be useful need be idle for want of work.—Those noble enterprising spirits, who have carried the gospel to the nations sitting in darkness, would not have been idle, if confined to a dungeon, with a single criminal. They would work, be the field narrow or wide—a barren rock, or a fruitful garden. Napoleon, when exiled to Elba, was still the same as when planning and executing his vast projects on the throne of France. He had hardly touched the soil of Elba, before he had "planned improvements, or alterations and innovations at least, which, had they been carried into execution, with the means he possessed, would have, perhaps, taken his life time to execute." So was Paul ever active, whether in the jail at Philippi, or while waiting for his companions at Athens, or in confinement at Rome. Such spirits will make known their presence, by the influence which every where surrounds them. The man who thinks his sphere too narrow to demand efforts, or to admit of usefulness, ought to examine thoroughly into the state of his heart. No system of action is perfect, which does not tend to call forth the powers and the influence of every one. This business cannot be delegated.—*Conn. Observer.*

MR. KITTREDGE'S SECOND & THIRD ADDRESSES ON INTEMPERANCE.

This new tract is just published by T. R. Marvin, of Boston. The following is the close of the third address:—

But, Sir, there is a part of the community who ought to be enlisted in this holy work, and the very profession which they make should have found them prepared for this sacred enterprise. But from the church arises one of the most formidable obstacles to the success of this cause. In the church are found at this moment, some of the strong holds of opposition. They cling to their bottles with all the perseverance of martyrs, and they seem never to have learned the doctrine of the cross. They cannot imagine that it is their duty to *deny themselves* a gratification, for the sake of accomplishing the *reformation of the world*. They seem to have overlooked the very spirit of that religion which they profess to venerate. Sir, I believe if the church were engaged as a body in this cause, the present generation would live to see its final triumph. But the church sleeps on this subject, as if it would never awake. I know not how far this is true, but so far as my acquaintance extends, a large proportion of professing christians have lent us but little aid, and large numbers are the decided and open advocates of ardent spirits. They seem willing to entail upon their children all the evils of intemperance, for the gratification which spirituous liquors afford them. But they must awake and come forward as a body, and lend the power of religion to arrest the progress of this mighty evil.

We need Luthers to accomplish this, and God will give us Luthers in this cause. He will—he has raised up men who will preach temperance and abstinence too; "though devils are combined against them, thick as the tiles on the houses." Does the christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to heaven, is he spreading the plague that poisons the heart, and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness; and does he believe the God of heaven will smile on the labours of him who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains strong as the bands of death, and leading them in the road to hell? Is he training them to practices and habits which will as surely bar them from the realms of bliss, as though no redemption had been provided for them?

Sir, I venerate the christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connection with spirituous liquors in the present state of society to be sinful.—Since the way, and the only way, to banish intemperance from the earth has been pointed out, it is the christian's duty to adopt that course, whatever may be the sacrifice, and to disclaim all connection between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means, and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming, when not only the drunkard, but the drinker will be excluded from the church of our God—when the gambler, the slave-dealer, and the rum-dealer, will be classed together. And I care not how soon that time arrives. I would pray for it, as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of philanthropists, patriots, and christians, throughout the world, as a great and most glorious jubilee.

INTELLIGENCE.

From the Philadelphian.

PROSPECTS IN INDIA.

The spirit of inquiry and reform has gone forth in England, to quench the burning pyres of India, and arrest the desolating abominations of heathen superstition. This is one of the pleasing indications of the times, touching the promised inheritance of the Redeemer, (Ps. ii, 8); and if the friends of religion and humanity now put their hands to the work, a day of comparative peace and joy shall soon burst upon these dark domains. The following form of a petition to the British Parliament, has been published in one of the London magazines, for the adoption of such as feel concerned in the correction of these evils. Success, so far at least as the East-India Company are concerned in the existence of these abuses, we feel sure *must* crown their efforts; for can it be conceived that the enlightened public opinion of Great-Britain and the whole christian world will accomplish nothing, and that this source of revenue will remain to them unsealed?

"*The humble Petition of the Congregation of ——, meeting in ——, sheweth*—

"That your petitioners have learnt with the greatest regret, that the burning of living women, with the dead bodies of their husbands, and other customs by which human life is wantonly sacrificed, continue to be practised with undiminished frequency in various parts of British India; and that pilgrimages to certain idolatrous temples in that country, are superintended by the British authorities, as sources of revenue to the Hon. East-India Company's government.

"That it further appears to your petitioners, that the existing regulations of the suttee, have increased the number of human sacrifices; and that the system pursued by the local government, which allows a premium to certain agents, known by the name of pilgrim hunters, has occasioned an unprecedented increase of the native superstitions, contrary to the purport of a resolution of your honourable house, passed in the year one thousand eight hundred and thirteen, recognising it as the duty of this country to introduce among our Indian fellow-subjects the blessings of christianity.

"Therefore your petitioners most earnestly implore your honourable house, to adopt such measures as may be deemed most expedient and effectual for the suppression of such murders, and for the abolition of the pilgrim tax, as alike abhorrent from the British character, and opposed to the welfare of our Indian possessions; and thus to remove the stigma which attaches to our national character, and to relieve the inhabitants of British India from a cruel scourge."

From the Philadelphia Recorder.

IRELAND.

We have been permitted to present to our readers the following extract from a letter, bearing date some time last summer, which contains a very interesting corroboration from a clergyman, upon the spot, of all the good tidings we have heard of the increase of true religion in that hitherto distracted and unhappy country:—

"The religious world here is active and at work. You would be surprised and gratified at the remarkable and unusual activity, zeal, piety, and orthodoxy of the clergy in all parts of the kingdom. It is not right to number the people; but there cannot be less than four hundred faithful, pious, and enlightened ministers in Ireland. The Bishops are coming round. Tuam's praise is in all the churchos. Elphin has joined himself unto his brethren. Dublin stands nobly forward in defence of the truth, and in promotion of the good cause. Many who do not probably agree with them in their views of divine truth, are actively employed in what they believe to be doing good; and may God bless and direct them in all truth. Among these, may be ranked our noble Primate, who is magnanimous in all he does; and last, not least, our own dear and venerable Bishop, (Dr. Brinkley, of Cloyne), who gives his helping hand to every good work, and countenances every good minister. I was wrong in saying there is little to gratify in Ireland. Surely this is gratifying, and we may hope extensive good will result from the present revival: For such it is. May God grant this, for Christ's sake."

ROMAN CATHOLIC CEREMONIES.

The death of Pope Leo XII. has been recently mentioned in the papers. The following is a description of a part of the ceremonies usual on such occasions:—

On the evening of the 11th February, according to ancient usage, and a special bull of the late Pope, the bowels of the defunct Pontiff Leo XII. were enclosed in an urn, and carried to the church of St. Vincent and St. Anastasius. The next day the body was embalmed, dressed, and exposed upon a state bed in the Sixtine chapel, to which the people were all admitted. On the 13th, the Cardinals assembled at the Vatican, and held their first general assembly. The pontifical ordinances relative to the conclave were read and sworn to by all present. Cardinal Zucchi, master of the ceremonies, broke the fisherman's ring, which was handed to him by the cardinal Camerlinguist. He then sealed up the seal of the apostolic chancery. The box of petitions, (cassette de suppliques,) and that of briefs, were also sealed up. Monseigner Capelletti was confirmed in his functions as Governor of Rome, and M. Angolelo Mai, the librarian of the Vatican, was chosen to pronounce the funeral oration of the deceased Pontiff. Three Cardinals were appointed to make the necessary constructions for the conclave which is to be held in the Quirinal palace. The Cardinals then went to the Sixtine chapel, where the body of his holiness was lying. The clergy of the basilisk of the Vatican also went there, and the absolution of the body was then made. Afterwards, the mortal remains were adorned with the pontifical ornaments, and transported to St. Peter's. The clergy of that church preceded the corpse, which was borne by eight almoners; and followed by all the Cardinals, the body passed along the *scalia regia*, and was placed on a bed under the grand dome. The mortuary absolution having been repeated, the Cardinals retired. The body was afterwards carried into the chapel of the holy sacrament, and placed near the iron grating, in order that the people might approach to kiss its feet.

From the Philadelphian.

THE GODS OF THE OSAGES.

The following conversations with Indians of the Osage tribe, are reported by Mr. Dodge, who is in the service of the American Board, and appear in the Herald of the present month. Speaking of a visit made by *Sans Nerf* to New-York, Mr. D. said to him:—

"Before that time what did you hear about God? "I have formerly been taught to consider the sun, the moon, the earth, and the sky, to be the principal gods." Who first told you about God? "The old men told me about him from my childhood." Had he intercourse with men, or did he direct their concerns at all? His ideas were confused respecting God's intercourse with men; but he believed the sun and moon are angry with men and kill them. What does God require men to do? Confused; no ideas on the subject. Do you think often of your gods? "When a big brave dies, and when we want to go to war, we put mud upon our faces, and look to the sun and moon for success." Did you formerly pray to your gods, and what did you pray for? "The Osages put mud on their faces, and ask the ground, the sun, and moon, to help them to go to war, and for success. This is all they pray for." Do you know any thing about sin? He appeared in total ignorance of the nature of sin; but said, "All I desired was to kill; and if the enemy kills my son or nearest friend, it is all well; there is nothing wrong." Was you ever restrained from doing what you pleased, because you was afraid of displeasing God? "I never felt any restraint from the gods; but I sometimes thought they hated me, because I did not succeed in obtaining the objects which I desired." Did you think there would be another life after the present? "I believed that when the body was dead there was an end."

Similar questions were afterwards put to a man eighty years of age, who had known white men for twenty years, but had never heard of God or the christian religion, until the day previous to the conversation, when he came to the station, and heard the missionaries preach:

"What have you heard before about God? "My ideas have been, that there were four gods which I could see; the sun, moon, seven-stars, and yard-ell; and another god which is unseen, that I do not know. I never could tell where he was." Who first told you of these gods? "The old people taught me from my youth." Had these gods any thing to do with the concerns of men? "If we want to go to war or hunting, we put mud on our faces, and fast seven days, and then in a dream the several gods bring us tidings of certain success." What do your gods require you to do? "The sun requires us to go to war, and bring a scalp; the moon to bring a skin, and to make moccasins; and one star requires us to paint the leader red when we go to war." Did you think of these gods often? "Very often—more or less every day." Did you pray to these gods? "We pray every night and morning, and once a year we hold a great meeting." What did you pray for? "We put mud on our faces, and pray for success in any thing we desire to do." Did you know any thing about sin? He could not answer distinctly; but was confused upon the subject. Was you ever restrained from doing what you pleased, from fear of offending your gods? "No." Did you think there would be another life after this? "Yes." Where did you think you would then live? "At an old town on the Missouri. We shall have bodies as here; it will be good hunting ground; there will be plenty of game; we shall go to war as here. Different nations of people will go to different places."

From the Philadelphian.

The session of the late Dr. Grier's church, at Reading, in this state, have made the following communication to the public, in defence of the Rev. Charles G. Finney; whose faithful ministrations in that place for some time past have disturbed the *peace* of them that were at ease:—

So many calumnies have been circulated respecting the Rev. Charles G. Finney, that it has become the duty of the undersigned, as elders of the presbyterian church of the borough of Reading, to counteract their effects thro' the medium of the public press.

Mr. Finney is a regularly ordained minister of the presbyterian church, and has been duly appointed an evangelist by the Presbytery of St. Lawrence, in the state of New-York; and is now a member of the Presbytery of Oneida, in the same state, both of which Presbyteries belong to the Synod of Albany. Persons acquainted with the individuals who represent the presbyterian church in its Presbyteries and General Assemblies, and who know the piety, learning and respectability for which they are distinguished, would require no higher testimonials of character than the approbation of such a body of men. In January last, the corporation of the German reformed church in Philadelphia, under the pastoral charge of the Rev. Samuel Helffenstein, and in which church Mr. Finney had laboured for some months, also passed resolutions attesting their high sense of his piety, talents and usefulness, and recommending him strongly to the kindness and attention of the several German reformed churches, among which the providence of God might lead him. He came to Reading solely through the urgent and repeated invitations of the late Dr. Grier, to assist him in his pastoral labours; and on the death of that venerable and lamented individual, Mr. Finney was requested by the elders of his church to take charge of the congregation.

Of the zeal with which he has laboured, and the eminent success, that, under Providence, has crowned his exertions, we deem it unnecessary to speak. But we do conceive that we owe it to an injured individual, as well as to the church of which we are officers, to express thus publicly, not only our grateful sense of his ministerial usefulness, but also our entire conviction of the falsehood of the charges that have been industriously circulated to his prejudice.

WILLIAM BELL,
LEWIS REESE,
JOHN M'KNIGHT,
SAMUEL BAIRD,
WILLIAM DARLING,
ELIJAH DECHERT.

Reading, March 31st, 1829.

China.—Leangafa, the Chinese convert, as appears by a letter from Dr. Morrison, of Feb. 1828, continues to maintain his christian profession. He is now joined by another Chinese christian convert, whose name is Keuteenching. He is a young man, and was brought up to what is considered in China, the learned profession. Both these native Christians reside in a country village, about 80 or 100 miles from Canton. They proposed to open a charity school for instructing the poor.—*Ch. Watch.*

French Swiss Missionary Society.—The increase of the missionary spirit on the European continent, will be seen from the following extract of a letter from the Rev. H. Oliver, of Lausanne, of the 22d of November:—

"There was lately established in this town, among the Non-Catholics, a society for evangelical missions. There were previously some formed in other parts of our canton, and in the French Swiss cantons in our neighbourhood. Not only are our meetings held on the first Monday in every month in a great number of places; not only are very liberal gifts, proportionate to our resources, brought to the different committees; but we have had the happiness to see coming to us some young persons, greatly desirous of giving themselves to the delightful work of evangelising the heathen world."

From the Mediterranean.—We have private letters from Malta, says the Journal of Commerce, to January 6th. The friends of the American Board will be glad to learn that Mr. Anderson, one of its secretaries, had arrived there, and was soon to proceed to Greece. Mr. A. left Boston about the 1st December.

The Mission School established by the late Rev. Lott Carey, at Cape-Mount, is now under the temporary superintendence of one of the missionaries from the Basle seminary, who has written to the London Missionary Society to induce them to take it under their patronage. It costs about $400 a year, and has thus far been supported principally by African baptist missionary societies in Liberia and Virginia. After the death of its founder, it was interrupted for a time, for want of funds. It is patronised by the first chiefs of the Vey nation.

Home Missions in Ireland.—A meeting of members of the Irish Episcopal church, was held on the 30th of October last; at which they resolved to form themselves into an association under the title of "*The Established Church Home Mission*," for the purpose of proclaiming the gospel more particularly to the Roman Catholic population. The Society is to be composed of "members of the united church of England and Ireland."—*Philadelphian.*

Bishopric of London.—There are thirty manors, two palaces, £8000 a year, and the patronage of thirty-seven livings, attached to the see of London.

AMERICAN BIBLE SOCIETY.

A Thousand Dollars from an Auxiliary.—The County Bible Societies of Ontario and of Rensselaer, N. Y. have resolved to raise and forward immediately one thousand dollars each, as a donation to the American Bible Society. Benevolent individuals in Columbia county, have also forwarded the same sum within a few weeks. Since hearing of these cheering resolutions, the Board have ventured to appropriate six hundred dollars to the printing of the Tamul scriptures in Ceylon, and twelve hundred dollars more towards printing it in the Burman empire. Rev. Jonas King informs the Board, that twenty-five or thirty thousand copies of the new testament can be circulated in Greece annually, but that most of them must be circulated among the poor, who have nothing but thanks to give in return.

Payment for Books.—The Managers wish to be to each Auxiliary as indulgent as possible, consistent with their duty to the general interests of the institution. But with *forty presses*, and nearly *two hundred* hands at work, the expenses of the Society must be seen to be great. If money is borrowed to pay for paper, printing, and binding, the *interest* must be paid for this money. Is this right, when many thousand dollars have been for *months*, and in some instances for *years*, due for books sold at cost, and less than cost?

Temperance Societies.—We learn from the second annual report of the American Temperance Society, that 222 such associations exist in the United States at the present time, whose titles and locations are known. Of these, five are state societies, besides the Massachusetts Society, viz. those of New-Hampshire, Vermont, Pennsylvania, Virginia and Illinois. Thirteen of the others are in Maine, 23 in New-Hampshire, 7 in Vermont, 30 in Massachusetts, 2 in Rhode-Island, 33 in Connecticut, 78 in New-York, 6 in New-Jersey, 7 in Pennsylvania, 5 in Virginia, and a few in several other states. Besides these many more are known to be in existence. In Montreal, a society was formed, the past year, for Lower Canada.—*N. Y. Adv.*

Education.—We learn by a correspondent, that the Baptist State Convention of Georgia, has most promptly met the liberal intention of the late Mr. Penfield, of Savannah, who had devised in his will $2500 to that body for education purposes, provided the same amount should be raised by the convention. The sum was made up at the last session in a few minutes.—*Col. Star.*

James Agetauns, head chief of the Missisauga tribe of Indians, on the river Credit, Upper-Canada, died on the 11th of March, in the triumphs of the christian faith. Capt. John, the war chief of the same tribe, died but a short time since. A Canadian paper says, in relation to these chiefs—"Lovely were they in life, and they were not long separate in death." Often did they express their gratitude to God that they had lived to see this day, and the wonderful things he had done for their people. They have now escaped the white man's injustice. Light rest upon the bosom of these redeemed sons of the forest, the clods of the valley.

At a late meeting of the trustees of the Western Reserve College, Ohio, Rev. Rufus Nutting, graduate of Dartmouth College and late of New-England, was appointed professor of languages, and Elizur Wright, Jun. professor of mathematics and natural philosophy.

Rev. Barnas Sears has resigned his office as pastor of the baptist church in Hartford, Conn. and accepted the appointment of professor of languages in the theological institution at Hamilton, N. Y.

REVIVALS.

By all we are able to learn from different sources, there appears to be a very gentle and gradual outpouring of the Spirit, at the present time, in several towns through various portions of the country. This is a matter of encouragement. It is hereby evident that the mercies of the Lord are not "clean gone forever." Why should not all his children *trust* in him, and pray in *secret* for the coming of his kingdom.

The Desert Rejoicing.—Extract of a letter to the editor of the Richmond Visitor & Telegraph, from Rev. Z. Butler, dated Port-Gibson, (Mississippi), March 11th, 1829:—

"At our last communion, or the first Sabbath of this month, 14 more members were added to our little christian band. The whole number received since I came to this place is 31. Our whole catalogue is near 40. I have a printed "form of admission," which is read to the *candidates*, standing in the presence of the congregation; and at the words, "we, therefore, in consequence of these your covenant engagements, do affectionately welcome you as members of this church," the former members also rise. The candidates for baptism take the hands of two elders, and kneel in front of the desk, and receive the ordinance. The whole scene, at our last sacrament, produced the most powerful sensations. Some of our most influential citizens, and some in the humblest sphere, stood forth together, espousing the Redeemer's cause.

"Individuals who had resisted grace before, now could resist no more; tears started and flowed; sighs burst from their inmost bosoms, and all the heart was melted. Since that time our meetings have multiplied: Christians hang to the throne of mercy; our assemblies are solemn, and twelve or more are numbered on the list of *the anxious*. It is a work of sovereign, matchless, wondrous grace, and unto God, we try to ascribe all the glory.

"From a missionary in the Choctaw nation, I have received a letter, giving cheering news. There are now eight native converts in his congregation, who give the best evidence of piety, and pray in public. In other places there is much seriousness, and souls are now and then "declaring what God hath wrought within them." My brother, who is coming from yonder northern climes, to live and labour and wear out and die with us, in our southern desolations? "Prayer moves the hand that moves the world;" and as for ourselves, we are resolved to pray, "till help cometh."

Spanish-Town, Jamaica.—Extract of a letter from a missionary, to the editor of a London religious journal:—

"My prospects of usefulness are wider and better than at any former period. The field for exertion is extending on the right hand and on the left. Multitudes are anxiously inquiring after the pearl of great price; and multitudes, I trust, have found it. A few Sabbaths ago, I baptised 67 individuals, on a public profession of their faith in the Lord Jesus. Two of them were whites, twenty-one respectable persons of colour, and the rest blacks. I never recollect having spent a more happy day. Not fewer, I should imagine, than one thousand six hundred persons witnessed the solemn spectacle; and with the exception of a little confusion before the gates were open, scarcely a word was uttered during the whole ceremony; but many were in tears. About four hundred and fifty were present at the ordinance. Six whites, myself excepted, the rest of every diversity of colour."

Maine.—Elder Stearns, of Bath, writing to the editor of Zion's Advocate, mentions revivals in Phippsburg, Georgetown and Woolwich.

Greece, Monroe Co. N. Y.—A precious work of the Lord has for several months been progressing in the town of Greece, under the labours of Elder B. Heward. A christian church has lately been gathered there, of about sixty members, and the work is still spreading.

WESTERN RECORDER.

UTICA: MAY 5, 1829.

Reaction.—Some of the self-styled friends of the Sabbath and of temperance are beginning to dread the result of an anticipated reaction, and to urge this as a reason why the hand of reform should be slackened. They would have things done at halves, or at least in so imperceptible a manner, as in no wise to disturb the current of public sentiment. However rapidly this current is moving onward, they would oppose its progress so gently, as not to produce one additional wave or ripple, lest otherwise they should occasion resistance; or should drive the waters back, heaps upon heaps, till eventually they would leap over all bounds, and destroy every thing valuable before them.

There is nothing in such apprehensions, however, which is of a new or special character. They have been indulged in reference to Sunday schools, tract and bible societies, foreign and domestic missions. Every effort to do good, which is carried forward with sufficient energy to remove, for the distance of a single hair's breadth, the ancient landmarks of discretion, is sure to awaken apprehensions that opposition will thereby arise into a counter excitement; that the *best* friends of reform will be discouraged and defeated; and that the reaction which thus takes place cannot fail to leave matters worse than they were at the beginning of the excitement.

Now, doubtless there is occasionally some just foundation for apprehensions of this nature. The history of excitements and counter excitements is well known; and it cannot be denied, that the vigorous prosecution of many a well concerted scheme has been speedily followed by discouragement, defeat and inactivity. But there is another side to this picture. If it be admitted, on the one hand, that excitements have often been productive of evil, it must be allowed on the other, that they have sometimes been instrumental of good. The first introduction of christianity, for instance: How could twelve men have been instrumental of overthrowing the systems of heathenism, and of carrying the gospel through the world, without continually occasioning excitements? How could Luther, and Calvin, and the cotemporary reformers, have undermined the spiritual dominion of the Pope, and braved the very thunders of his citadel, without the aid of a powerful excitement? Or, to come down to modern times—How could the dismemberment of the American colonies from "the mother country" have ever been effected, without the aid of an excitement, which was at once powerful, extensive, and of long continuance? Common sense decides that the thing would have been impossible.

But if some excitements have an evil, and others a beneficial tendency, how shall we make the discrimination? We answer—That excitement which arises from the timely exhibition of truth, from the importance of the subject to which this truth relates, and from the well-concerted and vigorous prosecution of measures which have a proper bearing upon it, is in general calculated to be productive of good; while that which is "got up" by misrepresentation, and by extraneous circumstances, merely for the purpose of carrying some favourite project into execution, which is comparatively unimportant, is always instrumental of evil. The first publishers of christianity, and the early reformers, had before them a system of truth, unspeakable in its importance, and a system of motives vast as eternity itself. The fathers of our country, and the founders of our commonwealth, had for their object nothing less than that of securing to themselves and their posterity the invaluable privileges of civil and religious freedom. In all these cases, excitement was unavoidable. It was based upon truth, and grew out of the real magnitude of the interests which called it forth. Not so the "no small stir" about the goddess Diana, or the dreadful apprehensions of a "powder-plot" conspiracy: Not so the excitement of crusaders and persecutors; of mad politicians, and wrong headed sectarians, in matters of religion. Such excitements are evidently based upon error, falsehood, prejudice, misrepresentation, and gross, unprincipled mismanagement; and they must of course be injurious as the tempest, the blasting, and the mildew.

We see, then, the real ground of discrimination. And now let every one examine for himself. Talk not of the danger of reaction, in reference to temperance or the sanctification of the Sabbath. The one has for its basis the preservation of every thing valuable in community, with the annual redemption of three thousand victims of deliberate suicide: The other! it lies at the very foundation of all our privileges, in reference both to earth and to heaven!

Nor let the advocates of active benevolence, in any department, be at all disheartened at the cry of reaction. Often it is but the voice of a secret enemy. Pass onward steadily, with proper motives, judicious measures, and well-timed exhibitions of sound argument and information. Then, if people feel, let them feel. Let them act, too, under the influence of feeling: for it rests upon a firm basis, and is called forth by legitimate considerations.

Rev. Rufus Anderson, assistant secretary of the American Board of Commissioners for Foreign Missions, and special agent to Greece, arrived in safety at Malta on the 1st day of January. In a letter to the editor of the Boston Palladium, he remarks that his passage was short—only 34 days; and the weather was unusually tempestuous. He expected to be detained at Malta about one month, and was probably treading the classic soil of Greece about the middle of February.

The anniversaries of the several benevolent societies, which are to be held in this village the present week, will, we trust, be fully attended; as we doubt not the proceedings will prove in a high degree interesting to the friends and patrons of these institutions.

Gentlemen attending the above anniversaries from abroad, will please leave their names at the Sabbath School and Tract Depository, No. 145, Genesee street, where they will be furnished with accommodations.

The National Preacher, for April, contains two sermons; one by Rev. Ebenezer Porter, D. D. president of the theological seminary at Andover, from Exodus iii, 14; the other by Rev. Alvan Hyde, D. D. of Lee, Mass. from 2d Kings, vii, 3, 4.

For the Western Recorder.

BIOGRAPHICAL SKETCH OF THE LATE MRS. ROWE, OF UTICA.

To eulogise the dead is seldom proper in itself or beneficial to the living. Attempts are often made to elevate the character of those who have died above the standard of real life, and thus secure to them a degree of esteem to which they have no claim. In the case of Mrs. Rowe, no such effort is necessary. Her record is on high; her memory is engraven upon the hearts of all who beheld her during the last week of her life; and could we communicate the precise impression made upon the minds of those who heard her converse, we should have reared an imperishable monument to perpetuate her memory. The sole object in presenting to the public the following brief sketch of her history, is, that she being "dead, may yet speak," to warn the thoughtless among the living, and furnish to all a practical exhibition of the consolations of divine grace in the hour of death.

Mrs. Celestia Rowe was born in Farmington, Conn. Jan. 31st, 1794. Her affectionate and charitable disposition secured her the esteem of all who knew her. She was the friend of the poor and the distressed. To youthful amusements, and especially those of a public nature, she was ever averse. In the fall of 1815, the truths of the gospel were deeply impressed upon her mind, and led her to seek reconciliation with God, through the atonement of Christ.—Early in 1816, (during a season of revival in her native town), she began to indulge the hope that her heart had been changed by divine grace; but so sensible was she of the deceitfulness of her heart, that she rejoiced with much trembling. Soon after this event, she removed to Exeter, New-Hampshire, which removal was probably the cause of her neglecting to unite with the church in Farmington, which she ever afterwards regretted. Mrs. Rowe never made a public profession of religion, until the week previous to her death; but continued faithfully to discharge its private duties.

In the early part of January last, she was confined to her bed by an affection of the lungs, to which, for several years, she had been predisposed. During an interval of several weeks, nothing occurred worthy of notice, except that she continued to decline, and her mind became unusually solemn. On the Sabbath, April 5th, she was informed that she had apparently but a short time to live; to which she replied, "God is just, and will do right." At evening, she requested that the evening hymn, "The day is past and gone," &c. might be sung. Before the singing was ended, there was an entire change in the state of her feelings. Her soul was filled with rapture, and her tongue loosed to utter the praises of God. To those who were present, she said—"You cannot conceive; neither can I tell you; language has not power to describe the sensations which I feel. And oh, that you and the whole world could be made to feel as I do. *I am happy beyond description.* I long to depart." During the next day, she remarked, "I have no desire to live. I choose to depart. But I must be submissive. No: I will not murmur nor complain. God's dealings are all right. I wish to spend my remaining days in warning others to prepare for death. Could I be instrumental in convincing one precious soul of its danger, it would be worth all the world to me." Being asked what she thought of experimental religion, and whether a rigid morality was not sufficient to secure the salvation of the soul, she replied, "*Religion is not a notion. Depend upon it, it is a reality.*" At another time she exclaimed—"O, with what pleasure could I go to the ends of the earth, to declare the glad news of the gospel!" To those

who were weeping around her, she said, "Why do you weep? Weep not for me; but mourn for yourselves. I shall soon meet my Saviour face to face."

On the Wednesday preceding her death, at her request, the Lord's supper was administered to her, together with several members of the church who were present; and during the evening following she was supposed to be dying. When she had revived a little, she inquired—"Why was I not permitted to go? I hope I may not be impatient. The Lord will call me in his own time, and his time is best. I shall soon enter those mansions prepared for the righteous. O glorious hour! O blessed abode! Why was I made to hear his voice?

"Jesus can make a dying bed
Feel soft as downy pillows are."

Yes, he has done it for me. Think you that I shall wish to return to earth? No; never, never. Oh! Christ is precious to my soul. Christians must be more faithful. *They must.* They must be more faithful to impenitent sinners. How *can* they be so unfaithful, after having professed Christ before angels and men? Are there any impenitent sinners here? I cannot leave you, until you have promised me that you will seek an interest in Christ. If you seek him, he will be found of you. May God grant his blessing upon the whole world, but especially, bless this place abundantly." Being much exhausted, she was requested to cease conversing, and rest a little; to which she replied—"My mouth is opened, and I must speak as long as I live." To a brother, she said, "My dear, dear brother! I am going. But I must warn you to be faithful to yourself and to your family. God has done great things for me; and he will for you, if you seek him." Being told that her countenance brightened, she exclaimed, "*Who would not brighten at the thought of death?*" The happiness which I enjoy in one moment's time is worth more than all the world." She continued to warn all whom she saw, as long as her strength would permit. On one occasion she said, "I shall soon reach that happy shore, where sin and sorrow and sighing shall cease forever.

"There shall I bathe my weary soul
In seas of heavenly rest," &c.

Observing that those around her were weeping, she said to them, "It is astonishing to me that you weep. Why is it? Do you wish me to remain in this wicked world? O, I am too happy to weep."

Sabbath evening she appeared to be dying; but revived again, and enjoyed a considerable degree of composure during the night. The morning following she inquired, "Why am I preserved alive? I hope it may be God's will to take me soon." During the day, a brother arrived. When she saw him, she exclaimed, "Now 'tis plain. I have been spared to see my brother, and tell him how happy I am, and warn him to make his peace with God." She then presented him a bible, and remarked that it was the last token of her affection for him; and that it was her dying request that he would read it with attention, and her prayer that it might be instrumental in preparing him to meet her in heaven. She also directed a bible, accompanied by a similar message, to be presented to each of her brothers and sisters.

The day before her death, she was reminded that her worldly prospects were flattering; that a new house was nearly completed, and every thing necessary for her comfort was in readiness; and she was asked whether, under these circumstances, it would not be her *choice* to live a few years to enjoy them. She answered—"*No: I choose to depart and be with Christ, which is far better.* I have a *better house, not made with hands*, eternal in the heavens." To her brother and sister, who were present, she said, "Tell my dear, aged father, I shall soon meet him; and tell all my brothers and sisters to prepare to meet me without delay. Beseech them to seek an interest in Christ. I shall meet them all at the judgment seat. God grant that there may be no separation there."

On the day of her death, she called her husband at an early hour, to whom she said—"I wish I could see your mother. Tell her I am going to Christ. Tell all your brothers and sisters farewell for me; and above all, tell them to seek an interest in the blood of the Redeemer. And oh, my affectionate husband! all that you need to make you happy is an interest in Christ. Remember that it is the dying wish of your Celestia, that you obtain an interest there. Then we shall meet to spend eternity in peace, which may God grant for Christ's sake. Farewell."

About 11 o'clock, April 15th, she observed that she was dying. "O, happy thought! I am ready and willing. I shall soon be in the arms of my Saviour. My work is done; and I feel that I am now prepared to meet my God and Judge." About 1 o'clock, P. M. she bade farewell to all around her, and at a quarter past 1, expired without a struggle or a groan.

The closing scenes of her life impressed upon the minds of those who witnessed them, the elevated sentiment of the poet:—

"The chamber where the good man meets his fate,
Is privileg'd above the common walk
Of virtuous life—quite on the verge of heaven."

"Blessed are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The following lines, on the death of Mrs. Rowe, were written in her room, previous to her interment, by a friend:—

THE BEREAVED HUSBAND.

Go, happy soul! enjoy thy rest;
Destin'd to moulder in the grave,
Thy body lies, but thou art blest
Beyond the swell of sorrow's wave.

Go, claim thy kindred in the skies;
Jesus thy mansion doth prepare;
Bright glories meet thy ravish'd eyes;
Seraphs await thine entrance there.

Eye hath not seen, nor ear hath heard,
Nor heart conceiv'd those joys in store,
Which the Redeemer hath prepar'd,
To crown thy bliss forever more.

While memory maintains her seat,
Or I may breathe the vital air,
Thee, lov'd one! will I ne'er forget,
Who didst my joys and sorrows share.

Sweet spirit! if to thee 'tis given
To minister to souls below,
O, guide my feet, my soul, to heaven,
Conduct me all my journey through.

O God, who art my only trust!
Grant we may join th' angelic band,
To sing with spirits of the just,
The song of Moses and the Lamb.

Mr. William B. Tappan, of Philadelphia, is appointed agent of the American Sunday School Union, to take charge of its depository at Cincinnati, Ohio. The American Union is beginning to take effective measures for advancing the cause of Sunday Schools west of the Alleghany mountains. Three missionaries are already in the field; two have just started; and eight more are engaged for the west.

Frederick A. Packard, Esq. of Springfield, Mass. is about to take the editorship of the American Sunday School Magazine.

☞ The Rev. Mr. Hewitt, agent of the American Temperance Society, has removed from Fairfield, Conn. to Andover, Mass. Letters, newspapers, and all communications intended for him, should be hereafter addressed to Andover.

POLITICAL.

NEW-YORK LEGISLATURE.

Saturday, April 25.—In Senate, the bills from the Assembly, to *renew* the Middle District, Jefferson county, Columbia, Chenango, Troy Merchants' and Mechanics', and Central banks; and the bills to *incorporate* the Genesee and the New-York Butchers' and Drovers' banks, passed the committee of the whole.

The committee of the whole then took up the bill to renew the charter of the Ontario Bank. [This bank has a branch established at Utica; and this privilege is also extended by the bill.]

Mr. Todd moved an amendment to the first section of the bill, providing that after the expiration of the charter as limited by the original act of incorporation, all the business and operations of the bank shall be confined to the village of Canandaigua, and that no banking business shall be carried on by said bank at any other place.

This amendment was opposed by Messrs. S. Allen, E. B. Allen and Maynard, and supported by the mover. It was rejected, and the bill ordered to a third reading.

On motion of Mr. Smith, it was resolved, that the Comptroller report to the Senate, whether, in his opinion, it is necessary to levy a direct tax at this session.

In Assembly, Mr. Mann, from the committee of claims, reported against the petition of John Dows and others, that freight boats may have the same privilege as packet boats, in passing the locks. Report accepted.

The bill to incorporate the Yates county bank, passed the committee of the whole.

Monday, April 27.—In Senate, a communication was received from Dr. Hosack, presenting that body with a copy of his memoirs of the late Gov. Clinton; when, on motion of Mr. Viele, it was resolved, that the thanks of the Senate be presented to Dr. Hosack, and that the work be accepted and deposited in the state library. [A copy of the same work was also presented to the Assembly by Dr. H. and a like disposition made of it.]

The bill to authorise the canal commissioners to lower the waters of Oneida lake, as amended by the Senate, was read the third time and passed.

The bill to *renew* the bank of Newburgh, and the bill to *incorporate* the bank of Oneida, and the Canal bank of Albany, passed the committee of the whole.

In Assembly, the bill to amend the acts relative to the deaf and dumb, was read the third time and passed. [Grants $2400 to the Canajoharie asylum, to erect new buildings; and authorises the New-York institution to receive eight indigent pupils, instead of four, at $140 a year; and the Canajoharie four instead of two, at $90 a year.]

The bill to *incorporate* the Livingston county bank, (which had been rejected and reconsidered), was passed, ayes 95.

The bills to *incorporate* the Schenectady and the Catskill Mechanics' and Farmers' banks, (which had also been rejected and reconsidered), were again *lost;* the latter wanting but one vote of the constitutional majority.

The bills to *incorporate* the Otsego county and the Saratoga county banks, were read the third time and passed; each receiving 86 votes.

The bills to *incorporate* the Onondaga county bank at Syracuse, the Hudson Farmers' and Manufacturers' bank, and the Wayne county bank, were read the third time and *lost*. The former was supported by Mr. Jenkins, and opposed by Mr. Matthews. They are both members from Onondaga. The difference grew out of the question whether it should be located at Syracuse or Salina.

Tuesday, April 28.—In Senate, the resolution from the Assembly, that the Legislature will adjourn on Tuesday the 5th of May, was taken up and adopted.

The bill further to provide for the improvement of the navigation of Hudson river, was read the third time and passed.

The bills to *renew* the Albany, Newburgh, and Catskill banks; and the bills to *incorporate* the New York National, Albany Canal, Oneida, and Buffalo banks, passed the committee of the whole.

In the afternoon session, the bills to *renew* the Middle District, Jefferson county, Chenango, Central, Newburgh, and Ontario banks; and the bills to *incorporate* the Troy Merchants' and Genesee banks, were read the 3d time and passed. [These bills had previously passed the Assembly.]

The bill to *renew* the bank of Columbia, was lost, by two votes less than the constitutional majority.

In Assembly, the bill to renew the charter of the Oriskany manufacturing company was read the third time and passed.

The bill to *incorporate* the Wayne county bank, (yesterday rejected and reconsidered), was read the third time and passed, ayes 89.

The bills to *incorporate* the Ogdensburgh, Whitehall, Brooklyn, New-York Merchants' Exchange, and Greenwich banks, were also read the third time and passed.

The bill to *incorporate* the Waterville (Oneida co.) bank, was read the third time and *lost;* ayes 44, noes 52. This is the first bank bill that has had a majority of the house against it.

The bill to *incorporate* the New York Manufacturers', Montgomery county, Madison county, Yates county, and Oswego banks, were also read the third time and *lost;* having from 8 to 29 votes less than the constitutional majority.

In the afternoon session, the house went in committee of the whole, Mr. Burt in the chair, on the bill to loan the credit of the state to the Delaware and Hudson canal company. Mr. Bradish spoke at length in its support, and Mr. Eldredge opposed it. The sum fixed in the bill was $500,000; on motion of Mr. Paige, it was reduced to $300,000; the bill passed, and the report was laid on the table.

Wednesday, April 29.—In Senate, a report was received from the Comptroller, pursuant to the request of a resolution of the Senate, that he report his opinion as to the necessity of levying a direct tax at this session. The report concludes as follows:—"He is therefore of the opinion, that the sound policy of the state, and the preservation of one of its most important public funds, does render it necessary that the Legislature, at its present session, should comply with the recommendation of the late Comptroller, in the report referred to, by a revival of the half mill tax."

The report was referred to the committee on finance, and ordered to be printed.

The bill to incorporate the Owasco and Erie canal was read the third time and passed.

The bills to *incorporate* the Livingston county, Otsego county, Saratoga county, Wayne county, Ogdensburgh, Whitehall, Brooklyn, and Greenwich Manufacturers' banks, passed the committee of the whole.

In Assembly, the house concurred in the report of the committee of the whole in favour of the bil relative to the Delaware and Hudson canal company, 56 to 51; and it was referred by the Speaker to the committee under the 47th rule, for their opinion whether it required a vote of two-thirds, as the chair entertained doubts.

The vote of yesterday, rejecting the bill to *incorporate* the Onondaga county bank, was reconsidered; but the house refused to reconsider the bill to *incorporate* the Madison county bank.

In the afternoon session, Mr. Fillmore, from the committee on two-third bills, reported that the bill to loan the credit of the state to the Hudson and Delaware canal company, did *not* require the assent of two-thirds; and the house agreed to the report, 65 to 33. The bill was subsequently read the third time and passed.

The committee of the whole took up the bill levying a half mill tax. Mr. Austin offered a substitute, authorising the Comptroller to borrow, by issuing certificates of stock, such sums as shall be necessary for the purposes of government, at 5 per cent. Mr. A. said that the expense of collecting, under a direct tax, would be about 6 per cent; and as something might be made by the premium on the stock, he thought this mode of raising money the best; and the members might rely upon it that it would be paid in less than thirty years. The substitute was adopted; when the committee rose and reported, and the house *refused* leave to sit again.

Thursday, April 30.—In Senate, Mr. Viele, on notice, reported a bill concerning the court of chancery. [Provides that nothing contained in the revised statutes shall be so construed as to prevent any bill or proceeding in the court of chancery, from being brought directly before the chancellor.] Ordered to be engrossed.

The bills to *renew* the Albany and Catskill banks; and the bills to *incorporate* the Albany Canal, New-York National, Wayne county, Ogdensburgh, and Whitehall banks, were read the third time and passed. [These bills had previously passed the Assembly.]

The bills to *incorporate* the Oneida, New-York Butchers' and Drovers', Buffalo, Livingston county, Otsego county, Saratoga county, Brooklyn, & Greenwich Manufacturers' banks, were read the third time and *lost*. The Oneida bank received but 17 votes; the others about the same number. [These bills had also passed the Assembly.]

In Assembly the bill to *incorporate* the Onondaga county bank, was read the third time and passed. [The bill was first amended, so as to locate the bank midway between the villages of Salina and Syracuse.]

Friday, May 1.—In Senate, the bill to loan the credit of the state to the Delaware and Hudson canal company, after a long debate, was read the third time and passed.

In Assembly, Mr. Mann called up the resolution offered some time ago, by Mr. T. L. Smith, authorising the New-York banks to withdraw their petitions for renewals of their charters. Objections were made to occupy the time of the house, at this season, so unnecessarily, and a motion was made again to lay the resolution on the table, which was lost, 31 to 26.

Mr. Myers said he was authorised by those banks, to ask leave to withdraw their petitions. He hoped this would be granted, and no more time spent on the subject. Mr. Dayton said those banks did not wish the subject agitated at all: They desired that no irritation might be caused. Mr. Skinner protested against agitating the matter, and again moved that the resolution be laid on the table. Carried.

The bill to incorporate the Manhattan medical college in the city of New-York, was read the third time. Messrs. Dayton and Judd spoke in its favour; and Messrs. Skinner, Johnson, Hubbel and Paige, against it. While the debate was going on, Mr. Austin remarked that the discussion had become wearisome to the silent members, and he asked for leave of absence for himself and such other members as wished to go home. The Speaker said the motion was not in order.

The bill was rejected, only 53 members voting in favour of it.

FOREIGN.

The is no later news from Europe, than we have already published.

The Slave Trade in Great-Britain.—This country has paid, so far as can be ascertained, about £5,000,000 altogether, on account of the abolition of the slave trade. The government expenditure on this account for 1825 and 1826, averaged about £300,000 each year. And yet how little has been effected in the colonies towards the melioration of the condition of the unhappy slaves; and how high the tone assumed by their tyrants, who talk about their *vested rights* and *acknowledged claim* to *property* in their fellow-men.—*London paper.*

Cost of the Redemption of all British Female Slaves.—Were all the inhabitants of the united kingdom to contribute a yearly payment of only six pence each, all the female slaves under forty years of age, might be redeemed from bondage; and their children being born free, slavery might be extinguished in a single generation. If gold be an antidote for slavery, should we not give for the ransom of our enslaved brethren, our jewels of silver and our jewels of gold, to hasten their deliverance; that they may go *with their young and with their old, with their sons and with their daughters, and that their little ones may go with them?* We cannot add, *with their flocks and with their herds*—for British slaves have none. The number of female slaves in British colonies may be estimated at 360,000. Of these the number who are of one day to forty years of age, may be taken to be 300,000.—*ib.*

Latest from Buenos-Ayres.—A letter from an officer on board the United States sloop of war Boston, dated at Buenos-Ayres, February 19, 1829, says, "The government of this province is now entirely military, and will probably continue so, until the other provinces shall be subdued, or themselves become the conquerors. Lavalle, the military Governor, has obtained several victories over the troops of the interior, and it is believed by the best informed men here, that the Unitarians, by which name the party of Buenos-Ayres now in power is designated, will succeed; and the Federalists, who are composed of the inhabitants of other provinces, and who wish a confederated system of government, will be put down."

DOMESTIC.

The Legislature of this State, pursuant to a joint resolution of both houses, adjourn this day, at 12 o'clock.

Unfortunate Event.—The steam-boat Benjamin Franklin, (says the New-York Evening Post, of Thursday last), which arrived this morning from Newport, brings intelligence of the death of George Washington Adams, eldest son of the late President, under the most singular and painful circumstances. Last evening he complained of severe indisposition, and said when he arrived at New-York, he should be obliged to stop, and put himself under the care of a physician. This morning, at about two o'clock, he got up from his birth, put on his hat, and going round to the other births in the cabin, inquired of several of the passengers if they were engaged in the conspiracy that had been formed against him. He then went away, without waiting for an answer to his strange inquiries, and nothing more was seen of him. About four o'clock, his hat was found on deck; and it is supposed that he was seized in the night with a fit of insanity, the consequence of his disorder, and had thrown himself overboard.

Removals & Appointments.—The papers contain a long list of removals and appointments by the President of the United States, of collectors, marshals, district attornies, &c. in various parts of the Union. Among others are the following:—

Samuel Swartwout, collector of the port of New-York, in the place of Jonathan Thompson, removed.

James A. Hamilton, attorney for the southern district of New-York, in the place of John Duer, removed.

M. M. Noah, surveyor of the port of New-York, in the place of Peter Stagg, removed.

Jeromus Johnson and Wm. S. Coe, appraisers for the port of New-York, in the place of Abraham R. Lawrence and Frederick Jenkins, removed.

John M'Lean, formerly first judge of Seneca county, N.Y. is appointed secretary of legation to England.

Mr. Clay.—There was a report in Philadelphia, on Thursday last, received from Washington, that Mr. Clay had fallen in a duel with Mr. Pope, formerly a senator in Congress from Kentucky, and recently appointed Governor of Arkansas; but no credit was attached to it.

French Spoliations.—A meeting of citizens of New-York, was held on the 22d ult.: Preserved Fish, chairman, Abraham Ogden, secretary; at which the following resolutions were passed:—

Whereas, a numerous class of American citizens have claims to the amount of twenty millions of dollars upon France, the justice of which is not denied by the government of that country: And whereas the present government of France, neither denying the validity of these claims, nor its own obligation to discharge them, has treated the earnest remonstrances of the government of the United States in their behalf with contemptuous neglect; while it has satisfied all claims of a similar nature of the citizens of the European governments: And whereas acquiescence in such manifest injustice, and submission to unredressed injuries against the property of our fellow-citizens, in violation of international law and positive treaties, are unbecoming, as well to the sensibility of a gallant people, as to the character of a powerful nation—

Resolved, That the President of the United States be respectfully requested to institute a special mission to the French government, with the view of requiring a definitive answer to the claims of the citizens of the United States upon that country.

Boston Lyceum.—A large and respectable assembly of ladies and gentlemen convened in Hanover church, on Thursday evening of last week, on notice given the Sabbath previous in several churches in the city, to hear statements and take measures in relation to the introduction of the system of popular or mutual improvement, designated by the general name of the Lyceum. The meeting was opened by an appropriate prayer from the Rev. Dr. Jenks, who was immediately after called to the chair. Mr. G. V. H. Forbes, was appointed secretary.—Rev. Asa Rand, who is chairman of the state committee, on the subject of lyceums, addressed the meeting at some length, appropriately explaining the subject, and recommending it as calculated to promote habits of thought, and to advance practical science, beyond any mode of instruction in general use. He was followed by Mr. Josiah Holbrook, Mr. Amasa Walker, and the Rev. Dr. Beecher. These gentlemen made felicitous and impressive speeches; and the American Lyceum probably never stood so high in the estimation of a very intelligent audience, as when the several speakers were pleading the cause of mutual, popular instruction.

Mr. Walker proposed the following resolution, which was unanimously adopted:—

Resolved, That a committee of five gentlemen be appointed, to take into consideration the expediency of forming a lyceum in this city, and report such facts and take such measures in relation thereto, as they may deem expedient.

After the appointment of the following gentlemen to the committee, the meeting adjourned:—Rev. Asa Rand, Mr. Amasa Walker, Mr. Thomas A. Davis, Rev. Howard Malcolm, and Mr. Ensign Lincoln.—*Palladium.*

Error Corrected.—A statement is circulating through the papers, that the whole amount of funds required for the ransom of the family of Abdubl Rahhaman, the Moorish Prince, has been obtained. This is a mistake; somewhat less than half the sum only has been raised. The whole amount demanded, is little, if any, short of $10,000, for the entire family; whereas, only about $4,000 have been contributed for their redemption. We have seen other evidences than this, that many persons, in regard to our society at least, have been indebted to their "imaginations for their facts!"—*African Repository.*

Inquests.—A jury of inquest was held on the 21st inst. on the body of Alexander Hungerford, found dead in the road between New-Hartford and this village, by Robert Jones, coroner. Verdict, accidental death. Also, on the 22d inst. by the same, on the body of one William Powers, who was found in Whitmore's millpond in Whitestown, having cut his throat while in a state of insanity. He is supposed to have resided in Vermont.—*Utica Observer.*

A Curiosity.—Last week, while some fishermen were engaged in sweeping the mouth of Irondequoit bay, with a seine, they drew in with a quantity of fish, an hermetically sealed jar, inclosed in several tarred envelopes of canvass, which, on opening it, was found to contain a scrip of parchment, written in French, giving an account of a detachment of French and Indians, on an expedition commanded by La Monton, in 1664, on its way from Montreal to Fort-Frontenac, (now Niagara.)—*Rochester Tel.*

Whiskey.—It is stated in a western paper, that the whiskey consumed on the Licking summit of the Ohio and Erie canal, cost the contractor above $3000. Some of the contractors on the line have prohibited its use; and the canal commissioner has exerted himself to discourage it. It is added, that the liquor consumed on some portions of the line, costs more than the bread and meat.

A sober Public House.—At a public house in the village of Coddenham, England, a labourer is rarely allowed to drink more than a pint of beer. If he calls for more, the landlady will not let him have more than half a pint, and not often even that quantity; telling him, it is as much as he can afford to pay for. Drunkenness is, consequently, but little known in the house.

Application was made to Governor Throop, some time ago, for the pardon or the commutation of the punishment of Johnson, convicted of the murder of Mrs. Newman, in New-York, last winter. The Governor has written to the sheriff of New-York, saying that he sees no reason why the prisoner should not suffer. He will be executed next Thursday.—*Alb. D. Adv.*

A letter from St. Thomas, dated the 7th inst. to the editor of the Baltimore American, says, "I regret to inform you, that the captain of an American schooner from St. Barts, and another person, have been arrested here under a charge of piracy, and the authorities have dismantled the schooner. What the result of the investigation will be is unknown; but one thing is certain, that the individuals condemned for crime here, need not expect clemency from this government." [A later rumour from St. Thomas states, that the captain above mentioned, whose name, it appears, is Anderson, of the schooner Virginia, of Norfolk, had been tried and convicted, on his own confession.]

Deplorable affrays have taken place in Port-Mahon, between the sailors of the American frigate Java, and the sailors of the French corvette Pomona and the brig Faune. On the evening of the 15th ult. M. Mesnard, midshipman of the Faune, was cruelly assassinated at the gate of the town, by some American sailors.

Mr. Henshaw, a clerk in one of the departments at Washington, has committed suicide by cutting his throat—leaving a memorandum, that certain frauds have been committed upon the treasury of the United States.

Swearingen, the reputed murderer of his wife, has been brought to Baltimore a prisoner, on board the brig Active, Capt. Phillips, from New-Orleans, and committed to the county jail, for trial.

Upon the intelligence of Gen. Jackson's election to the presidency, the city of Mexico was brilliantly illuminated, and public rejoicings took place throughout the republic.

The influence of the Yarmouth Mass. Temperance Society has been such, that in Yarmouth-port, where there were five retailers of spirits, when the society was established, there are now none; and it is believed that for more than a year past, distilled spirits have not been sold there at all, either in large or small quantities.

It is calculated upon probable suppositions, that to remove the whole Cherokee nation, it will require about three millions of dollars. We should think with this sum every Indian tribe in the United States might be civilised and rendered happy.

It is said that Com. Porter is actually in poverty in Mexico.

The post-office in Oneida county, heretofore called Kirkland, is to be called Marshall.

ONEIDA COUNTY MEETING.

All Superintendents and Teachers of Sabbath Schools in Oneida county, are particularly requested to attend the public meeting at Utica, on the 6th of May inst. for the purpose of adopting some effective measures to advance the interests of Sunday Schools in said county. It is hoped that no school will fail to send at least one delegate. All ministers of the gospel, and other persons friendly to Sabbath Schools, are also invited to attend.

By order of the Board,
G. S. WILSON, *Cor. Sec'ry.*

☞ In consequence of the hour heretofore fixed upon interfering with other arrangements, the above meeting will take place at 11 o'clock, A. M. at the session-room of the first Presbyterian Church.

AUXILIARY F. M. SOCIETY.

The next anniversary of the Auxiliary Foreign Mission Society of the county of Oneida, is appointed to be holden in the session-room of the First Utica Presbyterian church, on Wednesday, the sixth day of May next, at 3 o'clock, P. M. The attendance of the Officers of the Society, and the members of the several Foreign Mission Associations of the county of Oneida and its vicinity, is earnestly requested. The friends of the institution generally are also invited to attend.

By order of the Executive Committee,
T. WALKER, *Sec'ry.*

N. B.—Persons having monies in their hands for the use of foreign missions, are requested to transmit them immediately to the Treasurer, in order that they may be included in his report of the present year. *Utica, April* 20, 1829.

ONEIDA BIBLE SOCIETY.

The anniversary of this Society will be holden on Thursday, the 7th of May, at 3 o'clock, P. M. in the session-room of the First Presbyterian church of this village. A very general and punctual attendance is requested.

THOS. HASTINGS, *Rec. Sec'ry.*
Utica, April 21, 1829.

WESTERN D. M. SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be holden in the first Presbyterian Church in this village, on Thursday evening the 7th of May next, at 6 o'clock. Several addresses may be expected on the occasion; and for many important reasons, it is hoped there will be a general attendance of the friends of the institution from the neighbouring counties. The Directors will meet at 3 o'clock, P. M. of the same day, at the session-room of the said church.

CHAs. HASTINGS, *Rec. Sec'ry.*
Utica, April 13, 1829.

UTICA BRANCH OF THE AMERICAN TRACT SOCIETY.

The anniversary of this institution will take place on the 6th day of May next, at 7 o'clock, P. M. at the 1st Presbyterian Church in Utica. Several addresses are expected on the occasion. The Board cordially invite the attendance of Delegates from Auxiliary Societies to be present. If any of the friends of the tract cause are in possession of interesting facts relating to the usefulness of tracts, which have not been communicated, they are earnestly requested to transmit the same, that they may be embodied in the report of the Society.

J. C. HASTINGS, *Rec. Sec'ry.*
Utica, April 13, 1829.

NOTICE.

The Directors who have it in trust, according to the vote in Convention in August last, at Auburn, to commence the publication of a religious Monthly Journal and Doctrinal Tracts, are requested to meet in Utica, at the session-room of the first Presbyterian Church, on the seventh of May next, at ten o'clock, A. M.

JOHN KEEP, Pres. of the Board.
Homer, April 7, 1829.

UTICA MISSIONARY DEPOSITORY.

Rec'd for the A. B. C. F. Missions, from Feb. 24, *to April* 30, 1829.

Utica—From the ladies of the 1st and 2d Presbyterian societies, $63 37: 2d Pres. society, monthly concert, $20: Gent. Foreign Miss'y Association of the 1st Pres. Soc. by Mr. Moses Bagg, Treas'r, $63 18, $146 55
Litchfield—Pres. Soc. by Rev. Mr. Myrick, 7 00
Trenton—Holland Patent—Wethersfield Society mon. con. by G. W. Wolcott, Treas'r, 4 00
Onondaga C. H.—Female Foreign Miss'y Soc. by Mrs. Margaret Herington, Treas'r. 12 00
Homer—1st Pres. Church, by Samuel B. Hitchcock, Treas'r, 72 75
Whitesborough—Association, 103 00
Sandy-Creek—From the ladies, a box of clothing, estimated at $24, designed for the Mackinaw or the Green-Bay mission.
Amount of money, $345 30

ABIJAH THOMAS, *Agent.*

DEATHS.

In this village, on the 26th ult. Mrs. *Scott*, wife of Mr. David Scott, aged 26.

At Tolland, Conn. on the 15th ult. Rev. *Nathan Williams*, D. D. in his 94th year. Dr. Williams had for a considerable time been the oldest minister in the state; had lived with the wife of his youth, who survives him, 68 years and 6 months; and in 15 days more, would have completed 69 years in the ministry.

In Mount-Upton, Otsego co. on the 13th ult. *George Fenno*, Esq. formerly a member of the House of Assembly, aged 44.

In Malta, Saratoga co. on the 5th ult. Deacon *Isaac Kellogg*, aged 84. The deceased was one of the first settlers in that town, and had been a deacon in the presbyterian church, for a number of years.

Near Norristown, Pa. Mr. *David Wolmer*. He left $1000 to the Foreign Mission Society; $500 to the theological seminary at Princeton; $400 to the presbyterian church at Norristown; and $100 to the Montgomery co. bible society.

In North-Charlestown, N. H. Rev. *George Richardson*, aged 43, pastor of the episcopal societies in that place and in Drewsville.

In Andover, Mass. on the 3d ult., Miss *Maria Noyes*, aged 30. It is understood that she made the following bequests, for the extension of that religion which she professed and adorned. $300 to the Foreign Mission Society; $300 to the Home Missionary Society; $300 to the American Education Society; and $200 to the American Tract Society, to be paid after the decease of her mother.

AMERICAN MONTHLY MAGAZINE.

THE 1st number of the American Monthly Magazine, edited by N. P. Willis, has just been received by Hastings & Tracy, who are constituted agents for the work. *May* 5, 1829.

NO. 62, GENESEE-STREET,

JUST received by the Subscribers, at their extensive Dry Goods Store, a full assortment of New SPRING GOODS; among which will be found almost every article in the Dry Goods line, at the lowest New-York prices. *May* 5, 1829. SHEARMAN & THOMSON.

7000 yds. Ingrain and other CARPETING, comprising an elegant assortment, part of which are entirely new patterns, for much less than New-York retail prices.
May 5, 1829. SHEARMAN & THOMSON.

LEGHORN HATS—Chain gimp, wove (a new article) and plain straw Women's & Misses' BONNETS, for sale by the case, dozen or single. Also, 100 dozen Palm Leaf HATS, at $6 per dozen.
May 5, 1829. SHEARMAN & THOMSON.

FOR GOOD RIBBONS, Artificial Flowers, and Millinery Goods, apply to
18 SHEARMAN & THOMSON.

SHELL COMBS.

THE Subscriber has just received a new lot of SHELL COMBS. T. CHRISTIAN.
Utica, May 5, 1829. 18tf

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Friends and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlbut, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Dauby. *May* 5, 1829.

SEMINARY FOR YOUNG LADIES.

THE next term in Mr. Whittelsey's Seminary for Young Ladies, will commence on Wednesday the 27th of May next, and continue fourteen weeks.
Utica, April 27, 1829. 1f

FOR SALE.

TWO Dwelling-Houses and Out-Buildings, in the village of Utica, situate on Charlotte street, a few doors from Bleecker street church. A liberal credit will be given. For further particulars enquire of the subscriber, No. 100, Genesee street.

SPENCER KELLOGG.

N. B. If the above named property is not disposed of previous to the 28th inst. it will then be sold at auction, at 4 o'clock, P. M. to the highest bidder, on the following conditions: One fifth of the purchase money down; and the remainder in five equal annual payments, secured by bond and mortgage.
Utica, April 20, 1829. 16

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.
Utica, April 21, 1829. 12tf

FOR SALE, OR TO LET,

THE brick Dwelling-House in Catharine street, at present occupied by G. Tracy. Possession will be given on the 1st of May. J. & L. SHERRILL.
April 20, 1829. 16

JUSTICE'S MANUAL.

THE Justice's Manual, or a Summary of the Powers and Duties of Justices of the Peace of the state of New-York, adapted to the revised statutes: By Thomas G. Waterman, counsellor at law: Just received by Hastings & Tracy, No. 40, Genesee street.
Utica, April 14, 1829.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Cozier or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.
Utica, April 7, 1829. 14

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by
WARNER & HARVEY.
Utica, Feb. 24, 1829. 8

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st.
Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE.

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,
Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

POETRY AND MUSIC.

From the Religious Intelligencer.

"TO DIE IS GAIN."

So thou hast *said*, frail mortal: May I ask
How thou hast weigh'd; and by what process brought
The Apostle's answer to thy sum of life?
Where are thy balances; and whose just hand
Did poise therein thy talents and their use,
To shew such grand result? Time's capital
Must well be husbanded, to leave the trace
Of *gain* behind, when the dissolving flesh
Goes to be food for worms.

Perchance thy lip,
Too often satiate, loathes the mingled cup
So madly fill'd at pleasure's turbid stream;
Or hath thine ear the promises of hope
Drank e'en to giddy sickness; till the touch
Of grave philosophy, their emptiness
Detected, and to their thin element
Of air reduc'd? Or hath thy trust in health,
Sowing its best affections on the wind,
And reaping but the whirlwind, turn'd in scorn
From every harvest which these lower skies
Can ripen or destroy? Then hast thou found
The *loss of life*, but not the *gain of death*.
Or hast thou by the Spirit's gift obtain'd
Such tokens of acceptance with thy Lord—
So fill'd each post of duty—so sustain'd
Each needful discipline—so deeply mourn'd
The burden of infirmity—that death
Seems but a favour'd messenger, to lead
To its bright heritage the willing soul?
Searcher of Hearts! thou knowest: Thou alone,
The hidden thought dost read—the daily act
Note unforgetful. Take away the dross
Of earthly principle—the gathering film
Of self-deluding hope—the love and hate
Which have their root in dust—until the soul,
Regarding life and death with equal eye,
Absorbs its will in Thine. H.

Hartford, Feb. 16th, 1829.

MISCELLANEOUS.

From the National Philanthropist.

IS IT NOT A GOOD LIKENESS?

What!——Are the community at large leagued against honesty and fair dealers? Do they prefer to trade with a knave rather than an honest man? No: they would shun the man upon whose forehead "KNAVE" was written in broad and staring capitals; but then, they like to trade with the man who has a little spice of the jockey. A little flattering; a little *white lying*, if it be done *neatly;* a little falling in price; a little sleight of hand, are very amusing, very acceptable. The majority speak well of the man who has the reputation of being a fair dealer; but with one consent they shun his shop. And what is the reason? Because the *fair* dealer professes to sell his goods at *fair* prices; and they wish to buy them for *less*. The jockey professes to sell his goods at *less* than fair prices; and so he takes the trade. I once knew a man, who, in his zeal for honesty, often consulted a very ancient book, which contained some excellent directions on that subject; and in order to have frequent recourse to it, amid the temptations of business, he took it into his shop. He was often seen consulting it. Every body acknowledged that its author had right views of the subject, and that his directions were the best that could be imagined. Many commended him for the course he had taken, and *wished* him *success*. I recollect a lady, who upon seeing him devoting a leisure hour in reading his favorite author, took occasion to *commend* him for his singularity. She talked as if she was going to recommend his shop to all her acquaintances; *but she did not buy*, nor was she ever known to visit his shop again. Some there were, who thought the book a very good one; but a trader could not follow its directions without great damage to his purse and credit. His neighbours *laughed in their sleeves* at his simplicity, and watched to see what would come of it. In a little time, his shop was rid of a class of *very particular* friends, called loungers. This was no great loss. But by and by, his customers dropped off, one by one, and those who had *commended* him highly, passed by on the other *side*. And what was the reason? He sold his goods at *fair prices* as before. He avoided misrepresentation, gave good measure, made no abatement in his prices, never took advantage of the ignorant, treated his customers with all due respect; and why should they forsake him? Reader, if you cannot guess the reason, I will tell you. *He made no abatement in prices;* this was one reason; and another was, they *were offended because of the book*. The book? Yes, the book. Simple man! he permitted it to lie in plain sight on his counter. But you are ready to ask, why were his customers offended because of the book? You have said that every body acknowledged it was an excellent book, and the doctrines it inculcated were true and right. Yes; but it was the bible. What, the bible in a retailer's shop?!!

THE INFIDEL.

I knew a man who was distinguished in the place where he lived for his hatred of the bible, and his opposition to religion. He was a disciple of Thomas Paine. When I was young, I used to hear that the man was an infidel; and though I could not fully comprehend the meaning of the term, I thought from his personal appearance, that it must mean something very wicked. He was of low stature, and a spare habit; his countenance bore witness to a troubled soul; for malice, disappointment, and rage, had left their dark lines upon his features. A short time since, I saw him as he passed in the street. I paused almost unconsciously, till he was out of sight. An enemy to the bible! thought I; spending the few days of his probation in the hellish work of extinguishing the only hope of the world! An enemy of the bible! and of course, an enemy of the Saviour whom it reveals; and therefore, an enemy of God; since he that "hath not the Son, the same hath not the Father." His hands are raised in league with the powers of darkness, to defeat the plan of salvation. No pardon for him thro' the blood of "the despised Nazarene." The rancour of a fallen angel is in his bosom; he is going with his rebel spirit, to stand at the tribunal of his King and Judge. He has not kissed the Son, and he "shall perish from the way;" he "believeth not the Son;" the wrath of God must abide upon him.—*N. H. Observer.*

THE PRIEST CONFUTED.

An Observantine monk, preaching one day at Imolu, told the people that it behoved them to purchase heaven by their works. A boy who was present, exclaimed, "That's blasphemy! for the bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy!" A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favourable reception which the audience gave them, "Get you gone, you young rascal!" exclaimed the monk; "you are but just come from your cradle; and will you take it upon you to judge of sacred things, which the most learned cannot explain?" "Did you never read these words, "Out of the mouth of babes and sucklings God perfects praise?" rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison.—*M'Crie's Reformation in Italy.*

FIRST CHEROKEE EXECUTION.

The following is an account of the first execution which took place in the Cherokee nation under their new code of laws. It happened about a year and a half since, and was communicated by Mr. Chamberlain:—

We were informed by Mr. L. who returned last night from Chatooga, that Roads, a Creek man, residing in this nation, had a regular trial last Friday, for murder. He was condemned about noon, and executed on Saturday, between the hours of 12 and 1. He says the jury were all in tears when they brought in their verdict. The judge was much affected when he pronounced the sentence. All the men, women and children present, fasted from the time he was condemned till after his execution; and were most of the time engaged in praying, singing and exhortation. The prisoner took an active part in the devotional exercises. He stood in the cart under the gallows, and delivered an affecting address; after which he joined with the people in singing a hymn, and then kneeled down over his coffin and prayed.

This person was the first that was ever hung in the nation; and if we compare the order and feeling manifested on this occasion, with scenes that have taken place in former years, we shall see that the gospel has had a very sensible effect upon their minds.—*Miss. Herald.*

INDIANS.

The following is the estimate of the war department, of the number of Indians at present within the several states and territories. [Had an estimate been made a century ago, how different would have been the result!]

2,573 within the states of Maine, Massachusetts, Rhode-Island, Connecticut and Virginia.
4,820 within the state of New-York.
300 within the state of Pennsylvania.
3,100 within the state of North-Carolina.
300 within the state of South-Carolina.
5,000 within the state of Georgia.
1,000 within the state of Tennessee.
1,877 within the state of Ohio.
23,400 within the state of Mississippi.
19,200 within the state of Alabama.
939 within the state of Louisiana.
4,050 within the state of Indiana.
5,900 within the state of Illinois.
5,631 within the state of Missouri.
9,340 within the peninsula of Michigan.
7,200 within the territory of Arkansas.
4,000 within the territory of Florida.
20,200 within the country *east* of the Mississippi, *north* of the state of Illinois, and *west* of the three upper lakes.
94,300 within the country *west* of the Mississippi, *east* of the Rocky mountains, and not included in the states of Louisiana or Missouri, or the territory of Arkansas.
20,000 within the Rocky mountains.
80,000 west of the Rocky mountains, between latitude 44 and 49.
313,130 within the United States.

SINGULAR WILL.

The will of Sir Gilbert East has been proved under £300,000. The deceased has left legacies for his dogs, at the rate of 7s. per week. They are to be fed with milk, barley, oatmeal, sea-biscuit, and tripes. Also, a further allowance for kennel furniture, as well as medicine, and a man to look after them. No dog to be killed under pretence of old age, or from a false notion of charity. His horses and mares to have a run for life in his meadows, at Fifield, Berks; to be provided a warm shed in winter, with plenty of bran, chaff and hay; 8s. a week to be allowed for each, besides payment for a trusty and honest person to attend them. A parrot he gives to Martha Hack; and for the care of the bird, £15 quarterly during the bird's life, and £20 a year as long as she survives it.—*London paper.*

I-WARE OF FORMALITY.

The way in which Mahometan fasts are appointed, leads directly to the error which in fact prevails among Mahometans. The abstinence is not practised as a mean towards the higher end, but the merit is supposed to lie in the abstinence itself. The same of charity; the same of prayer, which are rather works to be performed, than the results of a liberal and pious state of mind. And this is the danger attending all forms, a danger which is increased in proportion as the prescription is exact.—*Phil. Recorder.*

REVOLUTIONS OF LIFE.

Indigence and obscurity are the parents of industry and economy: These of riches and honour: These of pride and luxury: These of sensuality and idleness; and these of indigence and obscurity.

LITERARY AND SCIENTIFIC.

THE MOCKING BIRD.

The plumage of the mocking bird, tho' none of the homeliest, has nothing gaudy or brilliant in it, and had he nothing else to recommend him, would scarcely entitle him to notice; but his figure is well proportioned, and even handsome. The ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening, and laying up lessons from almost every species of the feathered creation within his hearing, are really surprising, and mark the peculiarity of his genius. To these qualities we may add that of a voice full, strong and musical, and capable of almost every modulation, from the clear, mellow tones of the wood thrush, to the savage screams of the bald eagle. In measure and accent, he faithfully follows his originals.—In force and sweetness of expression, he greatly improves upon them. In his native groves, mounted upon the top of a tall bush, or half-grown tree, in the dawn of dewy morning, while the woods are already vocal with a multitude of warblers, his admirable song rises pre-eminent over every competitor. The ear can listen to *his* music alone, to which that of all the others seems a mere accompaniment. Neither is this strain altogether imitative. His own native notes, which are easily distinguishable by such as are well acquainted with our various birds of song, are bold and full, and varied, seemingly, beyond all limits. They consist of short expressions of two, three, or, at the most, five or six syllables, generally interspersed with imitations, and all of them uttered with great emphasis and rapidity, and continued, with undiminished ardour, for half an hour or an hour at a time. His expanded wings and tail, glistening with white, and the buoyant gaiety of his action, arrests the eye, as his song most irresistibly does the ear. He sweeps round with enthusiastic ecstasy; he mounts and descends, as his song swells or dies away; and as Mr. Bartram has beautifully expressed it, "he bounds aloft with the celerity of an arrow, as if to recal his very soul, which expired in the last elevated strain." While thus exerting himself, a by-stander, destitute of sight, would suppose that the whole feathered tribes had assembled together, on a trial of skill, each striving to produce his utmost effect; so perfect are his imitations. He many times deceives the sportsman, and sends him in search of birds, that, perhaps, are not within miles of him, but whose notes he exactly imitates. Even birds themselves are frequently imposed on by this admirable mimic, and are decoyed by the fancied calls of their mates, or dive with precipitation into the depths of thickets, at the scream of what they suppose to be the sparrow-hawk.

The mocking bird loses little of the power and energy of his song by confinement. In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for the dog: Cæsar starts up, wags his tail, and runs to meet his master. He squeaks out like a hurt chicken; and the hen hurries about, with hanging wings and bristled feathers, clucking to protect her injured brood. He runs over the quiverings of the canary, and the clear whistlings of the Virginia nightingale or red bird, with such superior execution and effect, that the mortified songsters feel their own inferiority, and become altogether silent, while he seems to triumph in their defeat, by redoubling his exertions.

This excessive fondness for variety, however, in the opinion of some, injures his song. His elevated imitations of the brown thrush are frequently interrupted by the crowing of cocks; and the warblings of the blue bird, which he exquisitely manages, are mingled with the screaming of swallows, or the cackling of hens; amidst the simple melody of the robin, we are suddenly surprised by the shrill reiterations of the whip-poor-will; while the notes of the kildeer, blue jay, marten, baltimore, and twenty others, succeed. with such imposing reality, that we look round for the originals, and discover, with astonishment, that the sole performer, in this singular concert, is the admirable bird now before us. During this exhibition of his powers, he spreads his wings, expands his tail, and throws himself around the cage in all the ecstasy of enthusiasm, seeming not only to sing, but to dance, keeping time to the measure of his own music. Both in his native and domesticated state, during the solemn stillness of the night, as soon as the moon rises in silent majesty, he begins his delighful solo, and serenades us with a full display of his vocal powers, making the whole neighbourhood ring with his inimitable melody.—*A. Wilson.*

YORK MINSTER.

This ancient cathedral, which was in a great degree destroyed by fire, designedly communicated to it by a person of the name of Martin, who had been for several years deranged, is about to be repaired at an estimated expense of £60,000, exclusive of the organ, ornaments and books. The quarry from which the stone was taken in the 13th century, for building the minster, has been offered by the owner, for the purpose of repairing it, together with a handsome subscription. The sum obtained towards this object, amounted on the 10th of March to £18,000.

A FOUNTAIN OF VOLATILE OIL.

The Louisville (Ky.) Public Advertiser mentions the singular fact, that "in boring through a rock in Cumberland county, for salt water, a fountain of petroleum, or volatile oil, was struck at the depth of about 130 feet. The oil rushed up twelve or fourteen feet above the surface of the earth, discharging at the rate of about seventy-five gallons a minute, and forming a little rill, which empties itself into a neighbouring river." It ignites freely, and makes a brilliant light. The rill did not appear to diminish in size. Plenty of salt water has been found in the same neighbourhood.

SULPHURIC SPRINGS.

In No. 2, vol. xv, of the American Journal of Science, there is an account by Professor Eaton, of several springs, impregnated with sulphuric acid, in Byron, Genesee co. N. Y. One of them is large enough to turn a small grist-mill, and the water will cause milk to curdle. It is said that there are but two other instances of the kind known, both in volcanic regions.

MARTINI'S ITALIAN BIBLE.

A prospectus of a new edition of this bible has recently been issued at Naples, and, it is said, circulated extensively through the Italian states. The *reasons assigned* for the measure are, the increasing enmity of man to the truth, and the fact, that "the holy scriptures are a shield of defence against all attacks; a sword of keenest temper, powerful to resist the assaults of the enemy." The prospectus calls upon the people to "meditate upon the scriptures;" to "endeavour to understand their full meaning;" to "feed daily upon the divine word," &c. Whether this translation of the bible is a pure or corrupt one, its general circulation will at least call forth discussion, open the way for a knowledge of evangelical truth; and of course undermine the foundations of popery.

LIFE OF THE LATE GOV. CLINTON.

This long expected work, by Dr. Hosack, has just appeared. It is in a large quarto, of about 540 pages, elegantly got up, as the booksellers' phrase is. Besides an ample memoir of the illustrious deceased, it contains an historical view of the progress of canal improvements in this state, with much original matter touching individual claims to the merit of promoting or aiding in the great works which have signalised New-York.—The whole, we are informed, is well worthy the important subject, and no less honourable to the zeal and talents of the distinguished author. The medallion head of Clinton is admirable; as is also the group of the canal promoters.—*Albany D. Adv.*

Irving's Columbus, abridged by himself. Messrs. Carvilles, New-York, are now stereotyping this work, as abridged by Mr. Irving, in a duodecimo volume; and will publish it early in May, at a price that will come within the reach of every one.

They have it also in contemplation to publish the new edition of the complete work, in a reduced form and at a lower price.

Tract on Female Influence.—A prize of $50 has been awarded to Rev. N. S. S. Beman, of Troy, for the best tract on Female influence. The tract will forthwith be stereotyped, and published by the A. T. Society. The number of manuscripts received as candidates for the prize, was thirty-six.

Sprague's Letters from Europe, originally published in the New-York Observer, have been republished in a 12mo. vol. pp. 135.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 00a	Sole, oak tanned, lb	19a22
Pearl	135 50a140	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	32a35
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	73a75
Cotton,		Linseed, Amer	88a90
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 25a9 75
Alabama	9a11	—— prime	7 25a7 75
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	4a7
Mackarel, No 1,	5 25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	$ 00a3 50
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 50a	Havana, white, lb	12a14
Western (canal)	7 25a7 50	—— brown	9a11
Rye flour	3 75a3 87	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 53a1 57	*Tallow,*	
—— western	1 50a1 53	American, lb	7a7 1-2
Rye	72a75	*Teas,*	
Corn, north yellow	54a55	Bohea, lb	27a28
Oats	30a34	Souchong	52a75
Barley	50a52	Hyson-skin	48a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	73a1 10
Hides,		Hyson	80a1 10
LaPlata, lb	15a16	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a22
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 50a3 00
Scantling,	15 00a16 00	Port	1 00a2 00
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	46 00a47 00	Common	158a2
—— hhd	33 00a	Spinning	18a30
—— bbl	25 00a27 00	Amer Hatters	20a28

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c—Notice is hereby given to all the creditors of JOHN MEREDITH, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 13th day of April, 1829.

10w10 JOHN MEREDITH, *Insolvent.*

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	do	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	do	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
Windham County	do	*Miscellaneous.*	
All others	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by J. M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

At a Surrogate's court, held for the county of Oneida, at the Surrogate's office, in the town of Rome, on the seventh day of April, A. D. 1829:—

Present—HENRY A. FOSTER, Surrogate.

In the matter of the real estate of Joel Bradley, dec'd. } ON reading and filing the petition of Nancy Bradley, administratrix of the estate of Joel Bradley, deceased, and the papers accompanying the same—It is ordered, that all persons interested in the estate of the said deceased, appear before the said Surrogate, at the inn of A. Shepard, in the town of Utica, in said county, on Tuesday the twenty-sixth day of May next, at eleven o'clock in the forenoon of that day, to shew cause why the whole of the real estate of the said deceased, or so much thereof as may be necessary to pay his debts, should not be sold. And it is further ordered, that a copy of this order be immediately published, for four weeks successively, in two of the public newspapers printed in the county of Oneida. 15 HENRY A. FOSTER, *Surrogate.*

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

COOK'S ADHESIVE SALVE.

HIS sovereign remedy for Bruises, Wounds, Weak Back, Pain in the Side and Breast, &c. is prepared by WARHAM COOK, in Marcellus, Onondaga county, and MOSES COOK, in Kirkland, Oneida county, and by them sold wholesale and retail. The following certificates are from some of the numerous respectable individuals who have tested its efficacy:—

We certify, that we are acquainted with the virtues of Cook's Salve; that for the cure of bruises, cuts, sores, weak back, pain in the side or breast, rheumatism, &c. it is in our opinion superior to any thing of the kind now in use. We therefore cheerfully recommend it as being worthy of the attention and patronage of the public.

Dr JONAS C. BALDWIN, Lysander.
Dr SAMUEL PORTER, } Marcellus.
Dr E. H. PORTER, }

I have frequently made use of the above mentioned Adhesive Plaster, and have generally found it useful, and recommend it to the public. Clinton, August 25, 1828. Dr SETH HASTINGS, Jun.

I cheerfully concur with the gentlemen whose names are above signed, in recommending Cook's Plaster as a valuable remedy. Dr E. BISSELL.

We the Subscribers certify, that we have made use of Peleg White's Salve, and also Cook's Adhesive Salve, and we give Cook's a decided preference, being possessed of better qualities; and we most cheerfully recommend it to the public. July 19, 1828.

This certificate is signed by nine respectable individuals in Marcellus, two in Jordan, six in Onondaga, one in Westmoreland, and three in Kirkland.

Various other certificates of the efficacy of this Salve may be seen in the bills which accompany it.

☞ Sold also by WARNER & HARVEY, and HUNT & BRISTOL, Druggists, Utica.

February 24, 1828. 8w6

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time